MISSIONARY HERALD

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THE CHANGING FACE OF MISSION IN ASIA

JANUARY 1983

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Cover Photograph – *Hope for the future – Boys at Pokhara School, Nepal*

We share in the work of the Church in:

Angola
Bangladesh
Brazil
Hong Kong
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

COMMENT

Soon after arriving at his first church a young minister was introduced to the oldest member. Not knowing how to open the conversation, he tried, 'I suppose you've seen many changes in this church during your time.'

'Yes,' said the old man glaring at him meaningfully, 'and I've voted against every single one of them.'

We are all suspicious of change, not only the elderly. One young deacon, enthusiastically involved in the many exciting developments of his chosen profession opposed any change in the life of his local church 'because', he said, 'if I have no security in my religion I have no security anywhere'.

Where is our security?

Whatever happened to the pilgrim people of God whose roots and foundations are set in no time or place but in the love of Christ? Perhaps we need to look again at the church overseas to discover where our real securities lie.

Is it galling to be told, perceptively, by Indian Christians that we are too attached to our Church buildings? So many Christians in Asia do not possess the property which is ours. They are a minority in a sea of people of other religions. Their very belonging to Christ brings insecurity in a worldly sense, but because 'nothing can separate them from the love of God which is theirs through Christ Jesus' they have a security which helps them live through, and work in, the many changes of today's world.

'The only constant in the world today is change,' writes the group from the Church of North India, who recently visited the churches in Derbyshire. 'In this situation of rapid change, the Church needs to respond to urban secular issues much more consciously.'

A Big Lesson

They speak out of their experience in Asia. Some of this is spelled out in the articles in this month's *Herald*. The BMS is responding by exploring new ways of being a partner with the church overseas. This partnership is two way. We have as much to receive as we have to give. That is perhaps the biggest lesson we have to learn. For nearly two hundred years we have been the giving, sending community, but now the world has changed, and the church has changed. If we are not too proud to accept this, then surely God will lead His people, in partnership the world over, forward into a new and exciting age of sharing the good news of His love in Jesus Christ.

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Church of North India — Baptist Missionary Society

PARTNERS IN WORLD EVANGELISM

Bishop Tandy, and a meeting of lay pastors in Sambalpur Diocese

BISHOP LINGARAJ TANDY

The relationship which the BMS has with the Church in India is now two way. So Bishop Lingaraj Tandy told the *Herald* during his visit to Britain late last year.

We asked him about the way he saw the work of mission changing.

'Indian churches have relied upon foreign missionaries and funds for centuries,' he said, 'but now the Church in India and the missionary societies are talking about partnership and mutuality in mission. This is a two way approach.'

'It is true that the Indian church has her responsibility to evangelize the so-called Christian countries. It is an unavoidable fact that we are partners in evangelism of the whole world.'

The Role of BMS

Since missionary visas are no longer being issued for India, we wondered whether there was anything left for the BMS to do. Bishop Tandy was in no doubt that the BMS still has a positive role to play.

'The services of volunteers and former missionaries on a short term are still welcome,' he replied. 'These friends have much to offer in developing the local leadership. Also Indian pastors and lay leaders can come to the United Kingdom for further training in different areas of church life.'

'They can also be used profitably by churches to share the life and the witness of the church abroad. The wider experience of learning and sharing,' he felt, 'will be mutually beneficial.'

Self Reliance

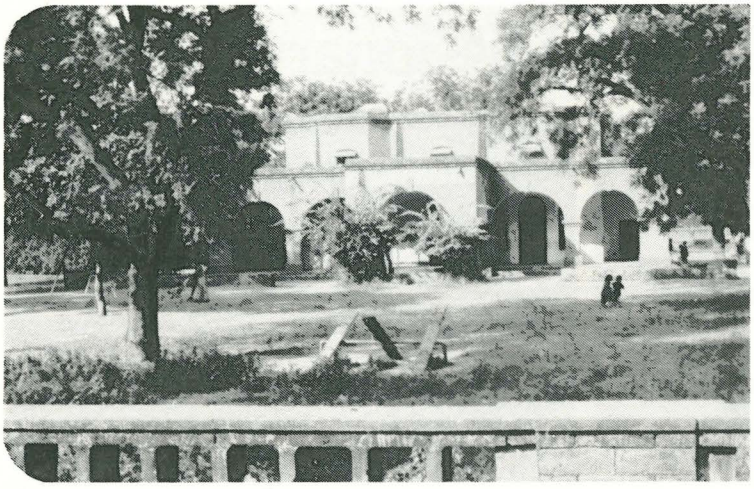
In spite of the fact that the Church of North India has made great efforts to be self-reliant in the pastoral and evangelistic ministry, some areas have found it very difficult.

Bishop Tandy said that it is a healthy sign to be self reliant. 'But we cannot deny the partnership of the universal church in the common mission of our Lord through our co-operation and sharing of the grace of our Lord with the members of the Body of Christ in other countries.'

Britain's Asian Community

When we reminded Bishop Tandy of the large Asian population in this country he regarded it as a great challenge for British churches.

'You must show sincere love and concern for these people, and contact them through the personal approach, through dialogue and in an evangelistic programme. Nominal Christians may be a stumbling block, but the committed Christians must win these people through their practical Christian witness. I trust that the Church of North India will be able to participate in this ministry.'



The Gange School, Delhi

Stanley Mudd

PROBLEMS FACED BY MANY CHURCHES OF THE INDIAN SUBCONTINENT...

by Stanley Mudd
BMS Assistant Overseas Secretary

THIS TITLE would hardly do for most Fleet Street editors— not snappy enough, too long and much too cautious, but to modify it is to make it less than truthful. Indeed, I should like to make it longer and add '. . . many churches with which the BMS has traditional ties', and even then, the article will be less than truthful for to generalize about India (let alone the Indian sub-continent) is to write something less than the truth.

If we cannot generalize, however, we cannot understand, and understanding is vital if we are to sympathize and learn how to give, and receive, help.

A bigger problem

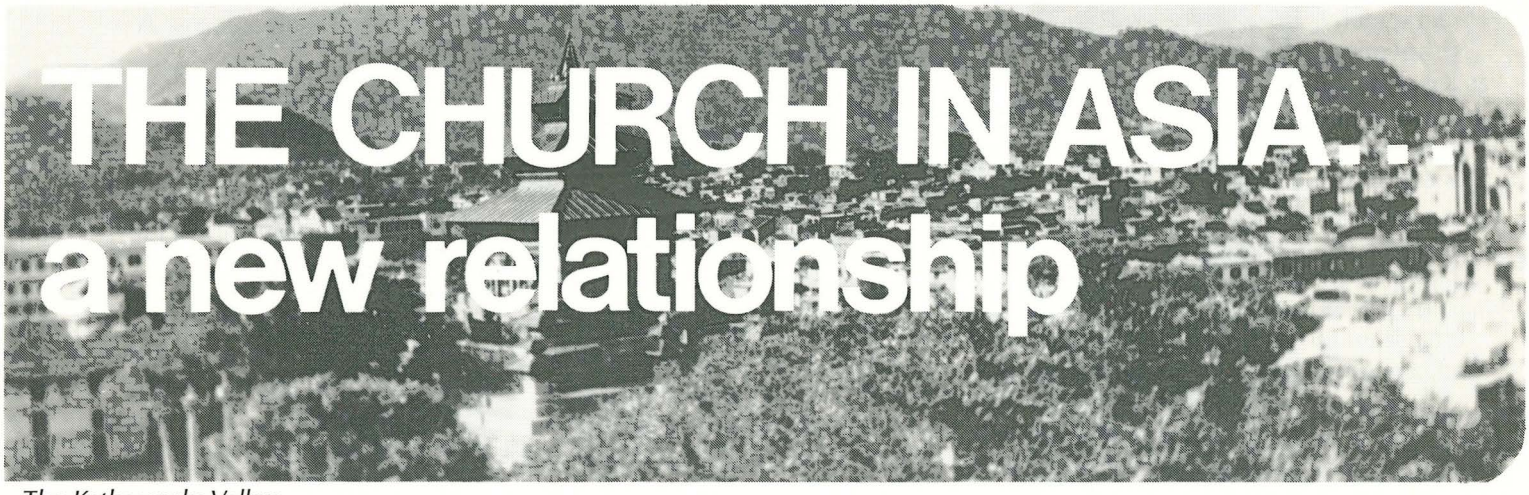
Most churches with which we have to do are small in relation to the communities among which they live — one Christian in 300 of the population in Bangladesh for example, but in Mizoram the community and church are almost identical. Most churches are poor — even by Asian standards — but by no means all. Is this, in fact, a problem? Are not riches, for a Christian, a bigger problem than poverty?

Most missionaries are fully conscious of the problems raised by the fact that they come from a richer country and have a higher standard of living than those among whom they work. Missionary societies are generally well aware of problems created by the progress of churches to maturity and demands of leadership for complete self-government when this progress and these demands are linked with financial dependence on the West. Aid agencies are not in the same relationship to churches as are the missionary societies, but they often deal with the same people and do tend to impose their own forms of working and insist on money being used only under conditions formulated by the donor. When aid agencies use missionaries in their work their method of working may distort the missionary's own priorities. To make such criticisms is not to underestimate the agencies' power for good or obedience to the injunction to feed the hungry or clothe the naked.

A problem Church

All churches carry with them a legacy of the years of missionary activity. They have received, for instance, the good news of the gospel of Jesus Christ. To have this listed as a problem may seem perverse, but the government of India may well feel that the awakening of self-consciousness and the self-awareness of many tribal groups in North East India through education, through contact with the outside world and, above all, through the value which the Christian faith places on the individual, has made for problems in a politically sensitive border area. It is still possible to classify the Bible as subversive literature.

Missionary activity has brought to the church an international dimension. This is of immense value to isolated Christians who feel the pressure of a non-Christian society all around them. Sometimes churches are helped by the power of the nominally Christian West and the prestige of some international Christian organizations; but for the churches to look too much for support and encouragement outside their own land is to invite the suspicion that they are not entirely loyal to their own country.



THE CHURCH IN ASIA... a new relationship

The Kathmandu Valley

A mixed blessing

Mission schools and mission hospitals still have an enviable reputation in the Indian sub-continent and particularly in India, but they are a mixed blessing to the churches who have inherited the responsibility of maintaining and running them. Sometimes Christian staff are not available and sometimes the repair of the buildings is beyond the churches' resources. There are buildings which can neither be repaired nor be pulled down, and there are institutions which can be neither run properly nor closed down permanently. Denominational divisions were imported from the West, but many of the recent divisons are owing to land and property disputes.

We, in the BMS, like to think of ourselves as a missionary sending organization. A high proportion of money received goes on training, equipping, sending and maintaining missionaries. All the indications are, however, that the number of BMS missionaries in the Asian fields will get fewer. It is virtually impossible to obtain a new missionary visa to India. Numbers in Bangladesh are being restricted and a quota system has operated in Sri Lanka for a long time. It is tempting to bewail the passing of an age, but we would do better to applaud the opportunities for the development both of indigenous leadership and of the opportunity for the emergence of new patterns of mission. Baptist churches in Derbyshire are sharing in an experiment to form a new kind of relationship with the Church of North India. It is time there were more such experiments and more people in churches preparing to involve themselves in world mission in a new way.

PARTNERSHIP

In 1977 a partnership was created between the Church of North India and some of the churches in Derbyshire – Baptist, Church of England, Methodist and United Reformed.

The intention was to help the world Church come alive for people in Derbyshire and North India – 'to create a vivid, personal relationship between Christians in two widely contrasting areas of the world, by getting to know each other through visits, taking advantage of the already considerable movement of people between the two areas.'

Already a group from the CNI has visited Derbyshire and reported on its impressions of church life. It is an excellent example of how mission today is two way, of how the traditional 'sending' church in this country has much to discover and learn from what we used to regard as the 'receiving' church.

In regard to Church Life, they say: 'In younger churches, it is widely believed that England is a Christian nation. On our arrival here the first thing that came to our notice was the fact that the Church in England – in particular – is a minority community. Like ourselves, you too are a minority entrusted with the tremendous task of mission to your own society and nation. This raises the question, whether or not you are adequately equipped for this task. Our impression is that you are too much attached to your church buildings. Your understanding of the Church is too closely linked to buildings. You are not sufficiently aware that the Church is primarily, God's people – or "a People's Movement" as we are fond of saying back in India.'

They refer also to the large pockets of Asian and West Indian communities. 'Some of you have jointly invited a presbyter from the Church of North India to help you in your mission to Asian communities. This is commendable. But nobody seems to have any clear idea of what he should be doing and how his work is to be assessed. In our meeting with him and some others those advocating his mission in terms of conversions and proselytizations of Asians were very loud and showed no knowledge whatsoever of the complexity of inter-religious problems. . . . We feel that your Minister to Asian communities should be teamed with an English minister, and should also have an opportunity to work with English congregations. Team ministries to both Asian and English communities are likely to be much more valuable than a one way ministry like the present one.'

Two short extracts but amply illustrating all that this partnership has to offer. The report has much to say to the churches outside Derbyshire and points the way to fruitful ways of sharing in mission in the increasingly complex world of today.

Rally of Village Women, the Kond Hills

THE CHANGING FACE OF ASIA

by **Neil McVicar**
BMS Overseas Representative for Asia

THE HUMAN face changes in a variety of ways. Age, colour, stress, joy, pain and a different angle of observation all alter the picture. Most changes take place very slowly, but on occasions they are quite sudden.

The face of Asia, like that of other continents, has experienced change and adjustment because of a number of pressures both from outside and within. Some of them are not always immediately discernible and several are certainly outside the immediate control of individuals, groups, churches and governments.

Finding an identity

In Asia, generally speaking, there is now a greater political awareness and the masses are increasingly dissatisfied with the economic situation. Many factors, including the introduction of TV, the transistor radio, and the greater mobility of the population contribute toward this. In Asia, and particularly in India, changes motivated by a cultural and identity crisis are being called for. Politically, the governing of a majority party is no real indication that it understands the real needs of the people or is solving the problems of the population. There are pressures being brought to bear upon governments to ensure that the poor and underprivileged get a better deal.

With political economic and cultural tensions influencing the way people live, there is a greater need now than ever before, for the Christian church to find its identity and role in the changing conditions that surround it. These, perhaps imperceptibly, cause the church also to change and to seek change.

Fewer missionaries

The last 25 years have seen a number of changes which have had their effect on Church and Mission relationships. They continue to cause concern. One instance has been the restrictions imposed by governments on the entry and work of missionaries. In 1958 the BMS had in India, East Pakistan, Sri Lanka, and Hong Kong, a total of 189 missionaries. Today the number serving in the same Asian countries is only 44.

The type of missionary has also changed. The 'long termers' are generally few. We are now in an era when individuals and married personnel go overseas for a shorter specified time and a more defined task. This may be due to a shift in theological thinking, but is more likely to be the result of changing social and family patterns, or because of the special expertise that is being offered.

The skyline of Asia keeps changing. Massive building programmes of one kind or another are to be seen particularly in the towns and cities. Development projects in rural areas, which hopefully will bring electricity to villages and better water and health facilities to many.

A world power

India's population, in spite of family planning programmes, continues to increase at an alarming rate. As a nation it is exercising an increasingly effective influence in Asia. It seeks, by the internal policies and external diplomacies, to establish itself as a credible power in the world and particularly among the nations of the Third World, and it is having some success.

Bangladesh is at present in the midst of change. The Martial Law Administration by a number of ordinances, is trying to stabilize the country politically and economically. Recent legislation suggests the desire to portray the country as one where Islam holds sway. Such policies are already affecting the Church in that Sunday has been declared a normal working day with businesses, schools and colleges going on as usual.

A Sense of Togetherness

In India, 12 years ago, the church in the north was changed by the formation of the Church of North India. Into that United Church went most of the Baptist Churches in Orissa and some from other parts of north India. Our friends in Orissa, while they continued to worship in the way they did before, are finding the organization and administration of the church somewhat complex. For some, the CNI has created a greater sense of togetherness, but others are feeling a sense of isolation from the BMS and other organizations, and a weakening of their ties.

The CNI, however, set out to be self-supporting within five years. 'In the interest of the Church's Health and Effectiveness and Service and Witness it is essential that the CNI gives serious consideration to becoming financially self-supporting in its Pastoral and Evangelistic Ministry within five years.' Such a resolution required adjustments of structures and changes in attitudes to make the ideal of self-reliance come true. The 'ideal' of the CNI, for its basic ecclesiastical needs, is beginning to be fulfilled. Such a revolutionary change undoubtedly has caused great hardship in some areas, but the goal in view is right and commendable even if the implementation of it needs some adjustment.

The Danger of Missionary Support

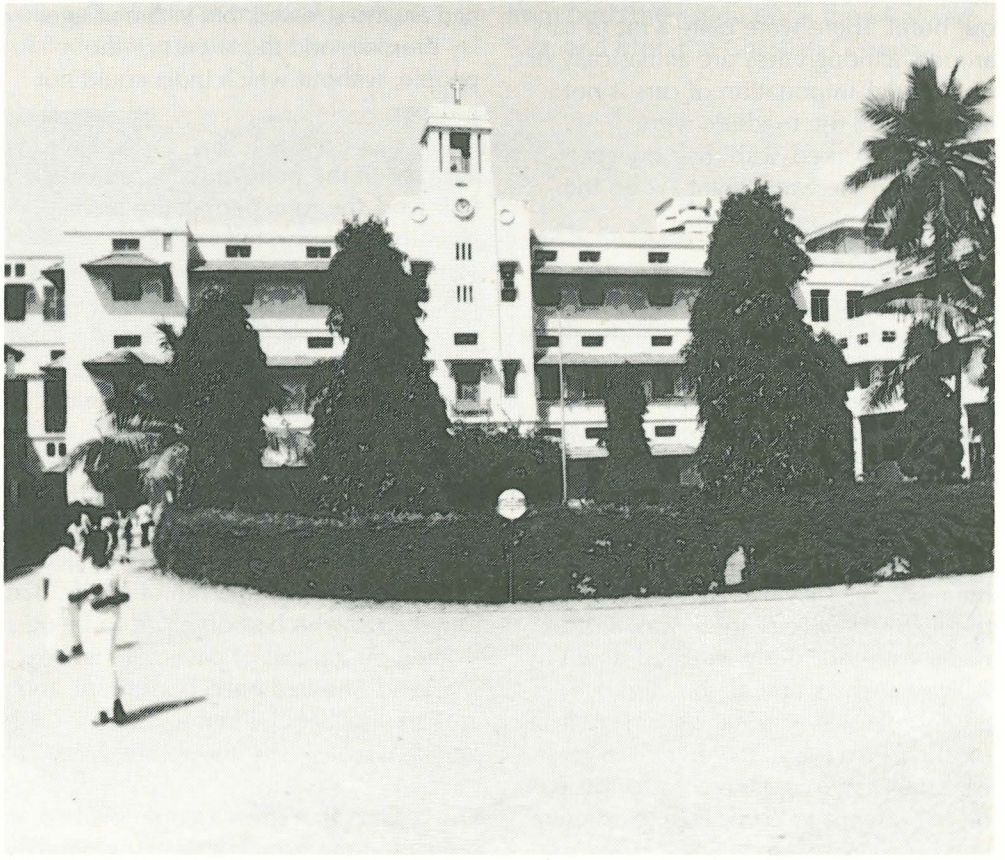
The situation in other church organizations is not so encouraging. Some are still very dependent on foreign resources, both to meet their basic commitments and for the task of evangelism. Much serious consideration is being given to this problem. One of the dangers for programmes of self-reliance is that the Church and Missionary organizations may want to dictate how this should be achieved. We may be tempted to impose those concepts and methods of self-support which we believe to be the best!

The function and work of missionaries in Asia is quite different from what it was 25 years ago. Then many were in positions of leadership and often by their presence and persuasiveness gave some sense of direction to the Church Councils and Unions. That directing, though sincerely given, not always right for the church in the Asian context. Today missionaries work under, with, and alongside national colleagues. They may have very little say and may not even be listened to in the church's Councils. Such a development has its difficulties and weaknesses, but many missionaries would agree that it is in the right direction.

Generally speaking in all the countries of Asia there is a growing desire for the church to reflect the culture as well as the faith and belief of its members. In such an atmosphere of change there are the inevitable frictions and differences of opinion, but further changes are necessary if the church in Asia is to become truly Asian. Efforts are being made to enable the church to articulate its witness in language, in music and other ways more akin to Asian culture than before.

In the midst of change there is a great deal which remains the same. Village life goes on basically as it has done for centuries. Alongside modern equipment and new methods of agriculture the village farmer is still to be seen with his animal pulling a simple plough. The changes that take place in towns and cities take a considerable time to effect life at village level.

The face of Asia is certainly changing. We pray and hope that the changes we see taking place and the often forgotten powers of industrialization, high technology and secularization will make the Continent of Asia more responsive to the Gospel of Jesus Christ as it is preached and lived by His Church in the towns, cities and villages throughout these great lands.



Modern Hospital, Vellore

Ghandi *Taj Mahal*

REFLECTIONS ON INDIA

Paul Weller, a minister in the Tameside Fellowship, recently spent three weeks in India. His trip was sponsored by the Baptist Union of Great Britain and Ireland and the Gravesend and District Community Relations Council. Some members of his party went to see and understand something of the work of the Christian Church in India. Others went to understand something more of the culture and religions of India in order to help them with their work with the Asian communities here in Britain. Some went for both reasons.

First impressions are always vivid . . . we arrived at Delhi airport at night, and as we came out of the plane the heat and humidity hit us like a wall! In the airport, we were besieged with people wanting to carry our luggage. Then we found out that one of our party did not have his case — it had gone missing. This provided us with our first taste of Indian bureaucracy — forms in great detail, filled in triplicate, taking about an hour! From here, out in the city, travelling by bus to our hotel. There were quite a lot of cars around, although they are all basically of one model. Importation of cars is not allowed. On the roadside were rickshaws, parked, with their drivers sleeping in the warm night . . . on the pavements, people asleep.

The following day, the first impression was the vitality and vibrancy of the place. This came as something of a surprise and a shock — it was so different from the media images of passive Indians always begging for help. Beggars there were, of course, and to be begged for money is a difficult experience to cope with without becoming hard and cold and devoid of humanity — or giving away everything in ten minutes. Poverty there was, and many were obviously weighed down by it, living with its burden, but also, all around, people were taking responsibility for their own futures. We saw this especially when we travelled to the State of West Bengal — particularly in the rural areas.

Encouraging Rural Development

The ruling party in West Bengal is a Left Front coalition, dominated by the Communist Party of India (Marxist), and in the rural areas, they were a very popular government indeed. Their policy is to encourage rural development and strengthen the village economies, because the vast mass of the people of India are rural dwellers. Mahatma Gandhi had always stressed that in the villages lay the skills and the talents of the people, without which India could not prosper.

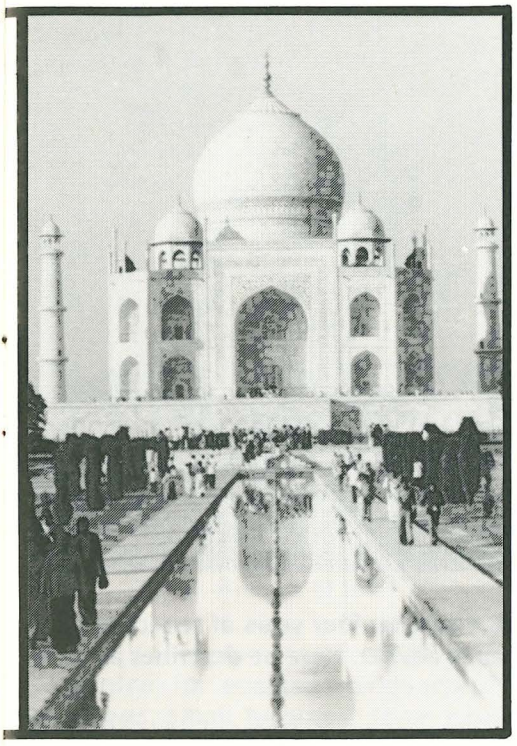
Because of the policies that are being followed, the rural people are being given hope — and this has done something to stem the flow of the vast trek of hopeless humanity, who, in the past, have streamed to the city of Calcutta in search of the promise of streets paved with gold, only to find themselves locked into a heap of humanity sunk in poverty and homelessness. Yet it must be said that even these people had a dignity which commanded respect — whilst in Calcutta, some missionaries told me of a lady, that they know, who had objected to being evicted off a piece of pavement where she lived. She had been born there, and so, too, had her children and grandparents — why should she leave?

The respect that these people evoked prevented me from taking many photos of their homes. Such photos might help others here to see what life is like for many in India, but even if they lived on the street corner under a couple of bits of plastic sheeting, that was their home, and I felt that I should respect the privacy of it in the same way that I would not take a photo of the inside of someone's house in this country without knowing them well or asking their permission.

Social Work

All of this brings me to say something about the work of the Church in India in relation to poverty. In Calcutta we saw something of the internationally known work of Mother Teresa. Her orphanage was the only place where I found the ravages of poverty really difficult to cope with and felt tears in my eyes because of seeing the young children suffering from malnutrition, lying motionless, not responding.

Although her work is internationally known, Mother Teresa and her Sisters of Charity are not the only ones at work in Calcutta. The Cathedral Church of the Church of North India Diocese has an extensive social service work which originally sprang out of relief work with the refugees who poured into Calcutta during the Bangladesh War of Independence. The pattern of their social service work is to work intensively in a small area over a long period. This is very valuable but they are under no illusions. However much work is done



by voluntary organizations, it only scratches at the surface. Governments sometimes salve their consciences by self-congratulation about the wonderful voluntary work which is going on, whilst they hold tightly to the purse strings of vast resources which alone can tackle the problems.

There is also the problem of unjust distribution of wealth within Indian society. There are great riches in India – but only a few control them. But even if this problem were to be tackled effectively, the country is still caught up in a web of unjust international relationships in trade, which are rooted in colonial exploitation and continued in other guises today. In speaking of what we could do in the West, the priest at St George's said, 'we want justice, not charity'. This is, of course, what Christian Aid has been telling us for years, but when one hears it from the mouth of an Indian in India, it hits home with greater force and power and relevance. To my way of thinking, my experience of India vindicates for me the approach of Christian Aid which finds that compassion soon develops into the politics of compassion (as a recent TV documentary of that name pointed out).

A United Church

In all this, I have not said much about specifically Baptist work. We did of course visit such places as Serampore Theological College, with their strong Baptist roots and links with William Carey. We also spent much time with BMS missionaries at the transit house in Calcutta. They came to our rescue when we found ourselves stuck in Calcutta for an extra four days because of the overbooking of the plane. At this house we met David and Joyce Sorrill who work in Bangladesh. David is an engineer and administrator and Joyce is a leprosy expert. But there isn't too much about specifically Baptist work, because although Bapist traditions and forms of Church life are still very much alive, many Baptist congregations are part of the United Church of North India.

In a country where only two percent of the population are Christians, the Churches can't afford to maintain divisions in their life – especially those that are imported from the history of the Church in Western Europe. Thus many Baptist congregations are now presenting a joint witness within the Church of North India, in a country where Hinduism, Islam and Jainism predominate.

Time and space now fail for me to tell of Serampore College; of conversations with two Tibetan Buddhist monks and a Hindu Sadhu; of dedicated missionaries working faithfully in medical work in isolated rural areas for the last twenty-five years; of the splendour of Islamic architecture in the Taj Mahal and many other beautiful and impressive buildings; of a hair-raising jeep ride up from the plains of India, through the Darjeeling tea gardens and up to Darjeeling itslef at a height of 4,000 feet; of wandering through the vibrant bazaars at night; of tea and an audience with the Governor of West Bengal in the Raj Bhavan, the first seat of imperial government before the British moved their administrative capital from Calcutta to Delhi.

Perhaps one final thing that could be mentioned in a little more detail is the humbling visits to places of memorial for India's great leader Mahatma Gandhi. In Bombay we visited the house where he used to stay when visiting the city, and saw a mock-up of the simplicity with which he lived. In Delhi we saw the Raj Ghat – the site where he was cremated according to Hindu custom, and the Ghandi Museum. The spirit of Gandhi still lives on – a spirit that strives for justice, that longs for freedom, that faces violence with spiritual strength, that works for reconciliation between peoples and harmony in inter-religious relationships. In the presence of memorials to this great leader, one felt an immense sense of humility before the memory of one who drew his inspiration from both the Hindu book the *Bhagavad Gita,* and from the Christian Gospels.

BMS Transit House, Calcutta

IT WAS April. I was in my little cubby-hole of an office-cum-workshop at Shanta Bhawan Hospital, Kathmandu, when the telephone rang. Richard Clark, head of UMN's Education Board was asking me to go to Jumla to install overhead electric power cables for the school being built there.

Jumla is a magic name to UMNers. It conjures up visions of mountains, hardship, limited accommodation and food supplies. It is a beautiful place. A valley, 7,500 feet high, is surrounded by snow covered mountains. To get there means a two hour flight, if it takes place, otherwise a one hour flight followed by a four day walk. At Jumla the UMN are building a trade school in co-operation with His Majesty's Government. Building construction, carpentry, agriculture and health care will be taught there.

Glyn and Frances Phillips returned home this year after four years of service in Nepal where Glyn has worked as a maintenance adviser. Here he describes a project in Jumla.

Supplying Power

To supply the necessary timber for its construction a saw mill has been built, and a water driven turbine, driving an electric generator, has been installed. This powers all the machinery at the mill, but it has been decided to fit a large generator and also supply power to the school and its associated housing. The problem is that the saw mill is at the bottom of a steep sided valley and approximately one kilometre from the edge of the school site.

NEPAL

The United Mission to Nepal, with which the BMS co-operates, is an international, inter-denominational Christian mission seeking to witness to the Gospel of God. In Nepal Christians are not allowed to preach in any traditional sense, but as Nancy Thomas says in her article they can 'gossip' the Gospel. They can also reveal Christian love in action and service.

For this purpose the UMN has organized itself in three main ways through the Education Board, the Health Services Board, and the Economic Development Board.

In the physical field, the Economic Development Board is concerned with helping Nepalis to establish a stronger economic base to fund its own public services without having to rely upon outside resources. It is involved in the development of agriculture, irrigation, afforestation, energy supply and industrial development appropriate to the needs of Nepal. In the following articles there are descriptions of the way this is working out.

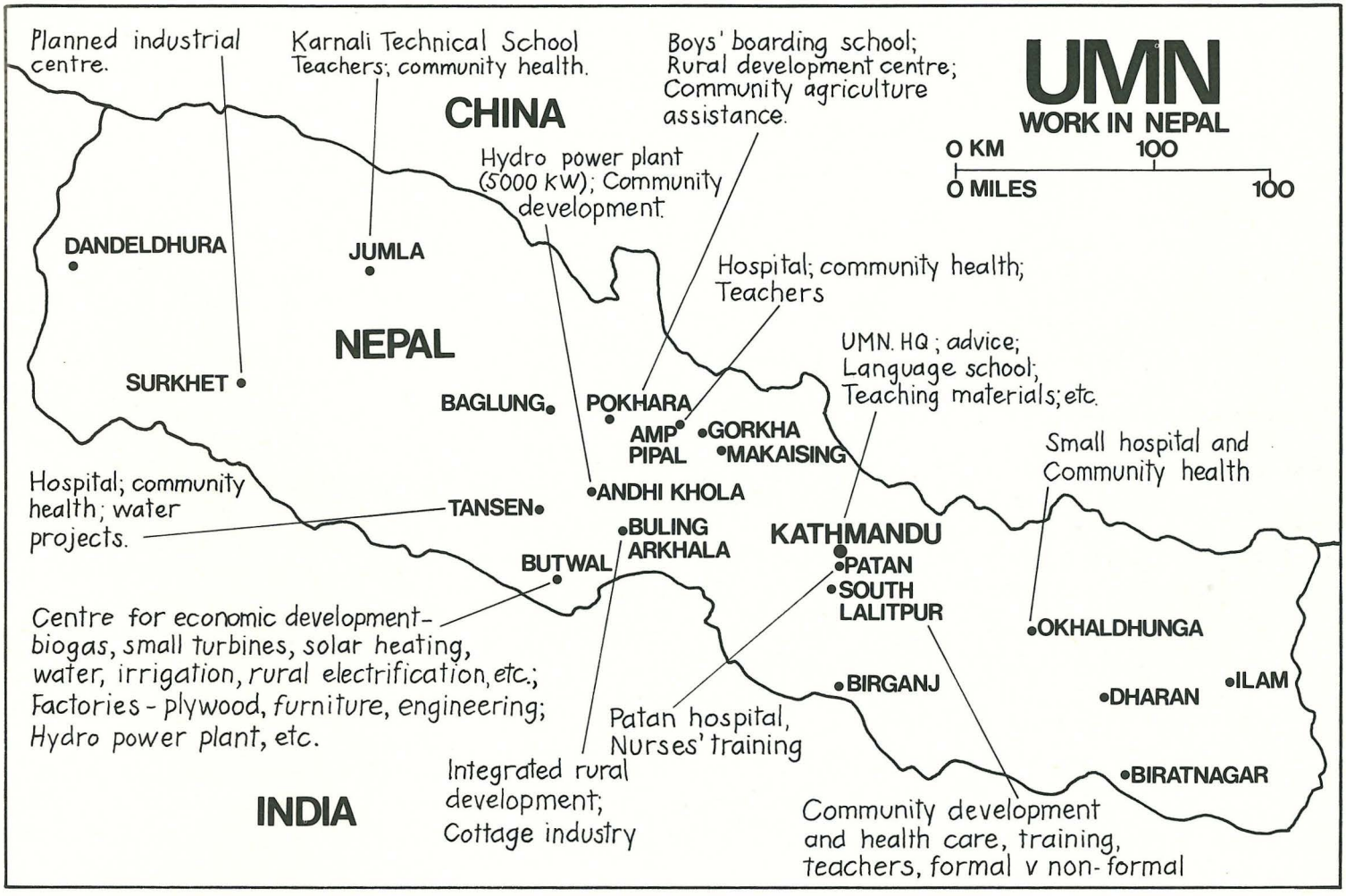
However, in practice, the three boards work together recognizing that man is a whole entity with spiritual, health, educational, and physical needs each interacting with one another.

The general work of designing the cable run had already been carried out by our technicians at Butwal, and the necessary heavy duty cables, poles, and insulators were already available at Jumla. The cables had all been cut into man-portable lengths and carried by porters hiking for six days over the mountains. The problems I faced were where to site the poles and how to run in the cables with the materials and labour available locally.

I am an ex-RAF Flight Engineer with a little knowledge of electrical installations, but, having borrowed the Australian Telecommunications Manual from a friend, I had at least some idea of the possible problems and their solutions.

Everything is Black

It was cold, very cold, when I arrived at Jumla. But the two hour long hike up another 1500ft to the school soon



warmed me up. On the way I booked my return seat, two weeks hence, in the hope of a flight with a vacant seat available. In Jumla everything is black, houses, as well as people. It is too cold to wash and the pine wood smoke from the cooking fires blackens everyone's skin and clothes. But the scenery is beyond description, pine covered hill slopes, rushing streams against a background of snow covered mountains.

The first stage was to walk along the proposed route. This I did on the following morning. To understand the possible problems I walked it twice in both directions. The route was to follow the existing path between the saw mill and the school, snaking its way slowly up the steep side of the valley. I pointed out that it would be a difficult route and that there were the additional problems of the closeness of trees and the encroachment on to farm land. We agreed to look for an alternative route. After spending the rest of the day exploring the whole locality, I suggested that by using one short, but steep climb, angled across the hillside adjacent to the mill the lines could be brought to the level of the school and could then follow another footpath. This had fewer turns, only three problem trees and no encroachment necessary. This was agreed and then approved by the local Government officers and the Nepal Electric Corporation Technical Manager.

Ragunath, the saw mill foreman, and a gang of six labourers, were assigned to me for the task of marking out the route. He was invaluable with his knowledge of the locality, and his ability to speak English as well as the local Nepali dialect.

Holes for Poles

Within three days the holes for the poles were all dug. The 15ft poles carried to the holes and the task of erecting them began. We knew that the first eight poles would pose the only major problems as they had to climb across the face of the steep valley side. Once at the top we would then be on comparatively level ground. With much heaving and straining the poles were erected, checked to be vertical with a home made plumb line and the rocks and earth stamped into position around the base.

Having reached the top of the valley side we then set a team of extra labourers to erect the poles along the level ground while Ragunath and I began the wiring. To join these man portable lengths, approximately 50 metres each, we had to manufacture a clamping device out of short pieces of galvanized iron pipe and steel U bolts. The cables were 30mm steel coated bare aluminium for the three phase lines and 13mm for the neutral.

We had no winching gear so it was all done by our team of local labourers pulling on cables as they ran through the insulator brackets at the top of the poles. When the correct tension had been attained they dug their heels into the hillside and Ragunath and I took turns to climb to the top of the poles to secure the cables to the insulators. Neither of us had ever done this type of work before, but after a few errors we soon began to perfect a technique. Things were going fairly smoothly and it was hot work even with the snow flurries and biting winds,

Erecting Poles at Jumla

but progress was halted for two days due to a snow storm which buried the hillside under a foot of snow which, as it melted, made it very slippery and treacherous underfoot.

Progress was made

The days passed and soon it was the day of my return flight. Progress had been made. The four power cables were now installed up to the top of the hillside and ready to begin progress along the level part of the route. Ragunath, his labourers and I had worked up our own technique for installing and connecting the cables and in addition had built up a very good relationship. Holes for the poles had been dug right to the centre of the school site and poles installed to within its boundary. I felt confident that Ragunath would be able to complete the installation with a minimum of supervision. This I left in the hands of Allan Davies (BMS) and the other resident members of the UMN staff.

On my return to Kathmandu (yes, the plane did arrive), I had meetings with Richard Clark and others. The outcome of this was that Steve Normanton, a language student at that time, also an electrician by profession, would go to Jumla to complete the installation of the cables and the wiring of the school and its housing complex.

I enjoyed two weeks in Jumla. It gave me the opportunity to enjoy the fellowship of Allan and Iris Davies (BMS) Glenys Walker (BMS) and other UMN colleagues working in this remote area where the Good News is being spread through their lives and witness. I also carried out a job for which I had not been trained, a not unusual occurrence on the mission field.

If the Lord is calling you don't have doubts about your capability and training. He undoubtedly has a specific task which perhaps only you can fulfil. Trust Him and whatever you are and whatever you can do will not be wasted.

Jumla's beautiful valley

COMPUTERS FOR NEPAL

Trevor and Stella King have been in Nepal since 1980. Trevor is the Central Services Director in the UMN Headquarters and Stella does secretarial work in the Health Services Office. Previously, for 20 years, Trevor worked with computers. In a recent letter Trevor and Stella tell of plans for a computer project in Nepal.

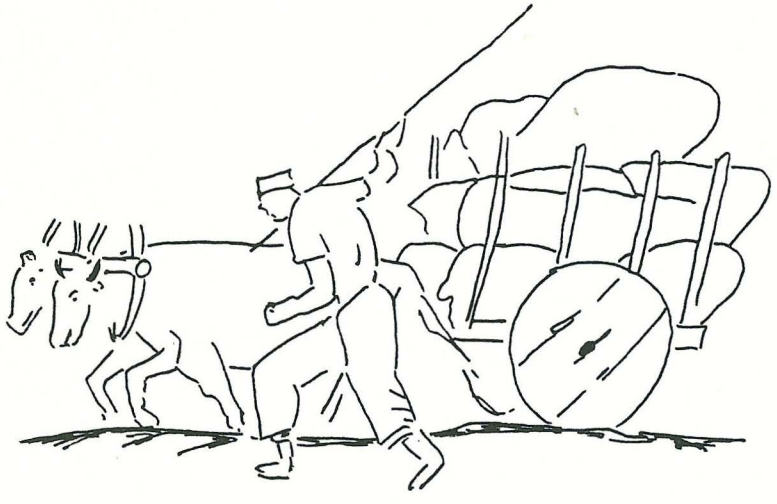
Trevor has been getting steadily out of touch with computers because of his managerial responsibilities. This position may change. It is possible that a Christian Nepali computer friend, shortly to return to the States, will bring with him permission to build a micro-computer in Nepal. As a software man, Trevor could make a good team with Muni, who is a hardware specialist.

It may seem strange to you to think of building computers in Nepal, and even stranger to link that with the proclamation of the Good News. Why should we think of it? Nepal is an isolated, land-locked country with enormous transportation problems. It has a great need for development resources, and has the minimum of industry. The only way it can compete with other, more well endowed, nations is to produce goods which are light in weight and therefore easily transported, desirably made with low-cost or easily extracted components. Ideally these items should need the maximum of fairly intelligent man-power. Nepal, perhaps surprisingly, but in common with many other countries in the South, has a surplus of unemployed graduates. Computers meet the criteria. They can be built almost anywhere, and the software for them requires intelligent systems analysts and programmers.

Once Nepal gets home-built computers, it could then afford to use them extensively. Combined with a tape recorder and desirably a TV monitor — we could make those too — they could change the face of development. By putting them in the villages, the flow of the able into the towns could be stemmed. Nepal could afford to develop lots of software on a trial basis, and many Western users would probably be prepared to help with basic needs.

Computer software, TV monitors, tape recordings, even disks could give us other opportunities for sharing information and knowledge of all types. It is exciting, but it is only talk yet. What does God plan to do?

Machines are playing an increasingly important part in the life and economy of Nepal. There are plans for the introduction of television by 1984, an up-to-date telecommunications system is in the process of installation. UMN is anticipating a Telex machine in the next few months. And yet we are conscious that it is *people* who are important. Their needs should be met in the name of Jesus Christ who loved us and gave himself for us.



Rev Nancy Thomas

Could God Use Me?

As the face of mission changes, so does our idea of a typical missionary. What kind of picture do you have in your mind? At the BMS General Committee in November, Dr Ian Flowers, chairman of the Candidate Board, recommended seven people for acceptance by the Society as missionaries. BMS Personnel Secretary Nancy Thomas tells us something about them, and speaks of the qualities which are needed in missionaries today.

SEVEN people were accepted by the General Committee in November as missionaries. What are they like? Would you expect them all to be ministers? If so you would have been surprised to hear of the occupations, professions and skills of these people, who were offering their services to the Lord through the BMS.

An accountant from Stockport was accepted with his nurse wife. We hope that he will be useful as a hospital treasurer in Bangladesh, or in the financial side of a project in the United Mission to Nepal. A doctor and his wife, also a nurse, from Leeds are heading for community health work in Nepal. A builder and his teacher wife hope to serve in Zaire, and the fiancée of one of our missionaries hopes to help on a community project with her future husband in Zaire. At the moment he is doing a technical course on water engineering. They hope to be married and leave for Africa in early 1983.

An Act of Faith

As Dr Flowers gave his report to the General Committee he reminded the members that every Candidate Board is an act of faith. The dates when it meets are set a year or more ahead. The members of this selection committee are appointed.

Meanwhile the Personnel secretary reads through hundreds of letters in a year, each with its enquiry. 'Do you think I could be useful in the work of the BMS?' Some have a strong sense of God's calling to them. Others are 'pushing doors' to see if this is the way God wants them to go. Some are well qualified in their profession. Some have practical skills, like the builder or the mechanic. Some are too young and are seeking guidance for the way their education should go if God means them to be His missionary servants overseas in future years. The letters are all answered, hopefully with the kind of information which is needed. Perhaps the people who really feel called will come to see me, ask questions, tell us more about themselves, and probe the situation as it could be for themselves.

Finally a list of people begins to emerge. They are those who truly feel that they must test God's call by coming to a BMS Candidate Board. So the faith in which the date was set, and Candidate members appointed, begins to be justified. This is done for only one reason — Jesus told His disciples to go and preach, and teach, and baptise, at home, further away, and then to the ends of the earth. In the faith that He honours obedience, the Candidate Board is set up to be the 'hands and feet' of the Lord's work, the channel for those who feel called of Him to move to countries overseas.

Who are the new missionaries?

What kind of people would be most welcome at a Candidate Board? Ministers and their wives for Brazil could be either the church planters on fairly primitive frontiers, or pastors for town churches. They might have more than one congregation, and those church beginnings could be fairly far away from each other. Nurses we need most of all, for Zaire. They must be State Registered nurses and midwives, prepared to teach African nurses in French, and to serve community health projects over long distances, as well as working in hospitals.

Doctors are needed for Zaire, but they have to be very adaptable, for only very rarely will they meet equipment which is familiar at home. RI Teachers and teacher-ministers would be welcome, either for our secondary schools or pastors' training schools. Graduate teachers in maths, sciences, French and English can be absorbed by the secondary schools. Both hospitals and schools are glad of the builder-courier-mechanic who keeps vehicles running, embarks on long journeys to bring in stores of food, hospital drugs, personnel or building materials.

The needs in Bangladesh include ministers for training lay people or pastors; church workers who try to ensure that Asian women may read, be able to bring up healthy children and have at least an opportunity to hear of Christ.

Nepal on the other hand can use technicians, men well versed in electrical or mechanical skills, graduate teachers, surveyors and builders, Christians going quietly about their own tasks over difficult country. Their witness lies in the kind of lives they lead, for they are not allowed to 'preach' as such, and 'gossiping the Gospel' is their usual way of communicating the Good News in Nepal. It certainly seems to work.

Four times a year we look forward, in faith, to a Candidate Board. Do you think it's just possible that you are one of the people we might be meeting there, next time, or the time after, or . . .?

Pastor and Madame Otto who care for BMS candidates in Belgium

The Dining Hall, St Andrew's

Rev Jim Grenfell, tutor at St Andrew's

Q's Q's

by Deka

Each month Deka will be taking a close and often light-hearted look at missionary matters and posing many questions.

RECENTLY I was in a Christian Literature Bookshop, and found myself fascinated and amazed at the variety of translations and types of the Bible — large and small, expensive leather-bound and cheap paperbacked editions — that are available for us in English. I brought a 'handy sized' Good News edition with a zip round it, that will be easy to carry around on my travels. Lighter and more convenient, I thought, than the larger hard-backed edition I already had.

Then I read this paragraph in a recent letter from the Rev and Mrs Drake in Angola:

'Many of the Angolan Christians have, as their treasured possession, a well used, often well written in Bible. Some do not possess a Bible. There are not sufficient Bibles to go round — and so they are having to be rationed to the Regions. But the Word of God is not bound — and will continue to be preached throughout this land. However, if the Literacy Drive is a success, there will be many more asking for the Word of God.'

What do I do now?

QQQQ

'One problem that Muslim converts have is that the organized church is slow in trusting them — for many reasons. In the past Muslims have joined the church, received lots of help, and trotted off home to Islam. Because of these sort of people, real converts suffer.'

That is a comment from Bangladesh, where Christians are a tiny minority of the population in that Muslim country. 'Who is that sitting over there this morning?' What is the attitude behind our questioning? Are we warm and caring in the welcome we give to new folk in our congregations?

QQQQ

All the time we are gaining impressions from what we see and hear around us. As in worship, these impressions affect us in ways that we may not be conscious of. A new missionary in Nepal gives us first impressions of Kathmandu:

'how dirty and scruffy everything was, how many cows and dogs there were all over the place, and how much noise the many old cars (mostly taxis) and bicycles made with their horns and bells singing constantly! Also how many people there were trying to sell you things in the street and how much difference there was between the poverty of the poor and the relative affluence of the rich . . . but the people are very friendly and happy and although we are objects of curiosity we seem to be accepted well.'

The other side of all this is the impression that we are making on others — how they see us. That is not a matter that we always like to contemplate.

Good News - - -

— the BMS in Bangladesh has received its Registration three and a quarter years after the application was submitted, after countless enquiries, interviews with officials at various levels, hopes being raised only to be dashed again, at last the frustrations and uncertainty are over.

Registration means that the BMS is now one of the Voluntary Organizations officially recognized by the government as working in Bangladesh, and therefore is allowed to bring in finance for its work. But most importantly it does give an assurance that we are able to have personnel working in Bangladesh, the quota given is 30. At the moment there are 24 BMS missionaries in Bangladesh.

New Films

Two new films are available on Brazil.

F 43 'The City that cannot stop' about Sao Paulo

F 44 'The land of tomorrow' about Rondonia.

Both these films are also available on Videotape. State whether you want VHS or BETAMAX, when ordering video copies.

BMS A SUCCESSFUL PARTNER

Missionary visas may be very difficult to obtain, but there is still a vital job for the BMS to do in India according to Bishop Lingaraj Tandy. When he spoke to the BMS General Committee in November he paid tribute to the Society's partnership with the Church in Orissa.

'The BMS has not just been a funding agency like so many other societies, but is a successful partner in mission with the church in Sambalpur through the Church of North India.'

He said that there was a practical demonstration of this partnership in the one BMS missionary, Carole Whitmee, still working in his diocese.

'She works very hard, and is a great encouragement to us,' he said, 'but we need more help to build up and strengthen the leadership of our church.'

Formerly Baptist

Bishop Tandy is in charge of the Sambalpur diocese of the Church of North India. This is an area where most of the churches were formerly Baptist. Whilst in this country he had the opportunity of visiting many of our churches, and at the BMS General Committee he expressed his gratitude for the experience.

THE CHURCH OF NORTH INDIA was created in 1970 when Anglicans, Baptists, Congregationalists, Presbyterians, Methodists, the Church of the Brethren and the Disciples of Christ, came together to form one united Church.

Drought Stricken Orissa

'I am proud to be a product of the BMS, and grateful for this visit. I am glad to have had an opportunity of visiting groups and churches in this country both to learn and to share,' he said.

Growing in Unity

The Church of N India is now twelve years old, and its unity is growing stronger. 'Denominational barriers are breaking down, and the witness is encouraging,' Bishop Tandy told the Committee. 'Hundreds of new disciples are joining the church, and we have fixed evangelism as our priority. In our hospitals, hostels, schools, homes, agricultural work and leprosy programmes we are caring for Christians and non-Christians alike.

Drought and Flood

Bishop Tandy told of the difficulties the church in his diocese had to meet because of natural disasters like drought and flood.

Orissa has undergone recently the worst flood in living memory. Many houses were destroyed and crops ruined. The Church of North India has started relief work, and the BMS has promised a contribution from the BMS relief fund.

The Society's relief fund is there to help in emergencies like this, but after each payment it is necessary to replenish it. Friends and churches are invited to make a donation to this fund ready for the next emergency call on its resources.

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Arrivals

Rev N B McVicar on 2 October from Dacca, Bangladesh
Rev H F and Mrs Drake on 8 October from Luanda, Angola
Rev J B and Mrs Dyer on 9 October from Vilhena, Brazil
Mr and Mrs A Davies on 10 October from Jumla, Nepal
Miss G Walker on 10 October from Jumla, Nepal
Miss M Lacey on 16 October from Chandraghona, Bangladesh
Rev D and Mrs Punchard and family on 23 October from Foz to Iguaçu, Brazil

Departures

Rev J Clark on 7 October for Campo Grande, Brazil
Miss J Wells on 18 October for Ruhea, Bangladesh
Miss M Stockwell on 23 October for Mbanza Ngungu, Zaire
Miss J Parker on 24 October for Bolobo, Zaire

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (24 September-26 October 1982)

General Work: Anon (Evang. Trust): £150.00; Anon (Cardiff): £5.00; Anon: £1.00; Anon (Cymro): £25.00; Anon (Friend in Scotland): £20.00; Anon (To the Glory of God): £5.00; Anon: £4.00; Anon (Macedonian Trust): £5.00; Anon: £22.00; Anon (FAE — Aberdeen): £15.00; Anon: £2.00.

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BICENTENARY IN JAMAICA

FEBRUARY 1983

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Cover Photograph –
Ladies of the Church in Angola preparing meals for Centenary Celebrations

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We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

WHAT ARE the priorities of mission today? Some would plead the cause of the world's poor. 'The failure to preach the gospel among the poor of the earth is one of the greatest injustices being done to the poor,' complained Emilio Castro when he spoke to the Commission on World Mission and Evangelism last year.

'Christians should not glorify poverty or the poor,' he said, 'but they should recognise that the poor have historically been God's chosen vehicles for the evangelism of the world.'

Evangelism or Service?

That may be so, but how is the task to be attempted? 'Easy,' believe some, 'it's all a matter of preaching, teaching and baptizing. Concentrate on evangelism and everything else will follow.'

'Not so,' comes the counter argument. 'Christ came that men might have life and have it abundantly. We are in the business of bringing fuller life to the whole of mankind. In a world where so many are without the basic material necessities our mission must be concentrated on bringing these to them before ever we dare preach.'

Sign of the times

It is interesting to see the churches of the Third World bringing these two arguments together. In some areas they find that to preach the Gospel at all effectively they must stand alongside the deprived against all the forces of exploitation and power in the world.

'The evangelization of the poor by the poor is a "sign of the times" for the universal church writes Claude Geffré in the International Review of Mission.' It is not just an appeal to the generosity of Christians in the rich countries for their most deprived brethren. It is an invitation to conversion addressed to the whole church, which should be commemorating Jesus' identification with the weak, the poor, the voiceless of this world.

Who are the poor?

The churches of the Third World would ask us to take a look at what we mean by 'poor'. If being poor means to be enslaved, dehumanized, lacking in *abundant* life, then what of Western Society 'dominated by profit, sex, drugs, alcohol'. Those living in the First World are also poor people awaiting the liberating good news of the Gospel. And so some churches in South America are becoming more and more aware of 'their missionary responsibility towards the godless men of the countries where Christianity is long established'.

Humiliating isn't it? Perhaps it is worth repeating what Angus MacNeill, BMS Overseas Secretary said to the General Committee in November as he spelled out the Society's policy: 'We shall remain on the pioneering frontiers of Christian mission, and we shall stress a total witness to the Gospel as it relates to the whole man and the whole of society.'

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TWO HUNDRED YEARS OF WITNESS IN JAMAICA

FOR JAMAICAN Baptists 1983 is bi-centenary year. Baptist work began on the island in 1783, ten years before Carey sailed for India and nine years before the formation of the BMS. In fact it was not until 1814 that the BMS shared the work in Jamaica, when John and Sarah Rowe arrived in the colony.

They found that the ground had been well prepared by others, and John Rowe was able to preach to a congregation of 500 almost as soon as he set foot on the island.

George Liele

The pioneer of Baptist work was an ex-slave from America, George Liele. He came from a Christian family, and his master, fortunately, was a deacon in a Baptist Church. He gave George his freedom.

For a while, George Liele served as a deacon and pastor in America, but eventually he moved to Jamaica. In 1783 he preached to a large crowd on Kingston racecourse. A small church of four people was formed, which met first of all in a shed, and then in a newly erected chapel.

George's burning desire was to preach the message of salvation to his coloured brothers and sisters, but this was interpreted by white people as an encouragement to the slaves to rebel. He was arrested, charged, imprisoned and put into leg-irons. However he was soon at liberty, only to be arrested again, this time for the debt on the chapel building. He was not released until the debt was cleared.

He faced opposition on many occasions, the most notable being the time when men on horseback interrupted the communion service and took the bread.

Moses Baker

It is reported that by 1791 George Liele had baptized about 500 people of African descent. One of these was Moses Baker, a coloured barber. He had come from New York to settle in Jamaica in 1783. He once wrote to a friend about himself: 'As to religion, when I first came to Jamaica, mine was of the world. I was much given to strong drink and many other bad habits.'

Baker became a Christian in 1788 and settled on an estate belonging to a Quaker in order to give instruction on morals and religion to the slaves there. It was to this same estate 26 years later that John Rowe preached to the congregation of 500, the result of Moses Baker's faithfulness.

The BMS

During those 26 years, Baker kept up a correspondence with two Baptist ministers in Britain. One of them was Dr John Ryland, Secretary of the BMS. The Jamaican House of Assembly passed a law to restrain coloured men from preaching, so Moses Baker appealed to the Society for missionaries to go to the island. Eventually, John Rowe, a student of Ryland's at Bristol, and his wife Sarah arrived at Montego Bay on February 23, 1814.

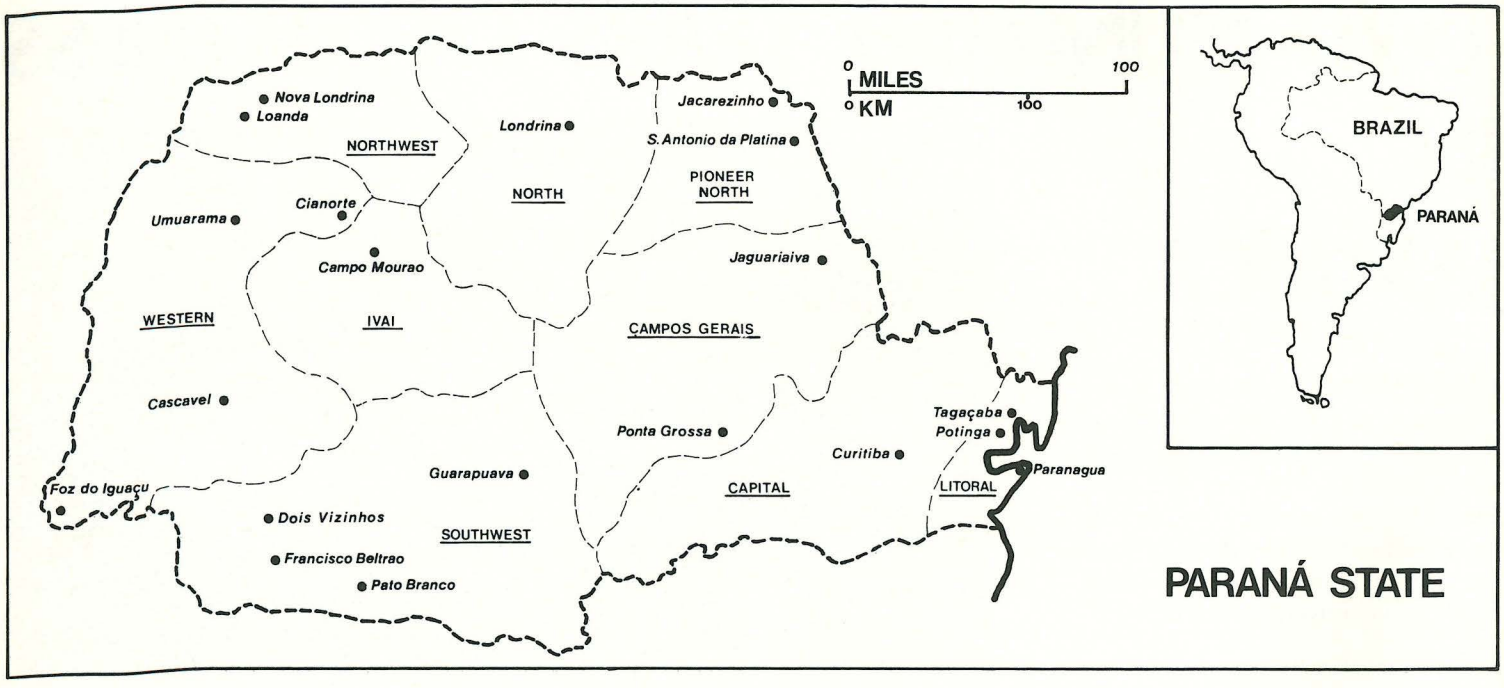
Rowe faced many difficulties in what was a short career. He died of yellow fever at the age of 28 after only two years of service. He was the first of a long list of distinguished missionaries, which includes William Knibb that great campaigner for the emancipation of the slaves.

Today the BMS has only two workers in Jamaica, David and Christine Jelleyman. David is deputy President of the United Theological College of the West Indies, and Christine teaches at the Calabar High School.

The Baptist Missionary Society joins the Jamaican Baptist Union in giving thanks to God for two hundred years of witness in the island, rejoicing that so much of it has been shared together.

CONGRATULATIONS

The Chairman of the BMS, the Rev Donald Monkcom, and his wife Joyce are visiting Jamaica this month at the invitation of the Jamaican Baptist Union. As former missionaries in the island they will be taking part in the Bi-centenary celebrations and will be giving the greetings of British Baptists.



by **David and Doris Doonan**

PARANÁ REVISITED

TWENTY YEARS OF GROWTH AND CHANGE

OUR FIRST visit to Paraná was made over the Christmas period of 1963. By then BMS missionaries had been in Brazil for ten years and Paraná was our only area of involvement. There were five couples cooperating with the Paraná Baptist Convention and all but one were engaged in the oversight of growing Baptist communities among the coffee plantations in the North West of the State.

When, in 1964, we finished our period of language schooling and went to join the team in Paraná, we too took up the pastoral oversight in Umuarama. The church organized five of its congregations into independent churches during our four year term of service there. How we were made conscious that God was at work during these years! When we left Umuarama there were still five congregations linked with the church and moving towards becoming churches in due time.

We left Paraná in 1976 to become House-Parents at the BMS Hostel in São Paulo. That was the Lord's way of levering us out of the Paraná we had come to know and love. During our 12 years there we had both become involved in various aspects of the work, from Sunday school, through Women's work to Lay Training by Extension and into Theological Education in the Capital, Curitiba.

Well developed telecommunications

To revisit Paraná today is for us a moving experience. We are struck by the changes that have taken place, but especially by all that God has done over the years. You can travel from Paranavai in the North West to Foz do Iguaçú in the South West Corner and scarcely see a coffee bush. Vast fields of wheat or large tracts of pasture land occupy the landscape. What is more, you can travel all Paraná on good asphalt roads — gone are the mud baths and the sand dunes we called roads. Should your car break down in a country town, no longer do you need to wait for days for parts to be ferried in. You can pick up the 'phone and dial direct to Curitiba or Rio, or for that matter to BMS Headquarters at Gloucester Place, if you so wish! Paraná has the most developed system of telecommunications in Brazil, and Brazil is well up in the world telecommunications league.

Our paraffin fridge and oil lamps, or our diesel generator (and that was modern) are things of the past. Rural electrification has lit up the farmsteads as well as the townships and, of an evening, colour TV fills the leisure for the family. Life on the farm is not as strenuous as it used to be and the tractor and the combine harvester in the barn explain why. No doubt the worries are there nonetheless.

Changes in the Churches

All this change has not left the Christian community untouched. Mechanisation has diminished the rural population and so the coffee plantation churches are either no longer there or are greatly reduced in membership. Evening cottage meetings when friends and neighbours were won for Christ no longer attract people like they used to. The missionary's film-strip of David and Goliath is no competition for Santos V Flamengo on the colour TV and LIVE at that!

David Doonan with hostel children

Bible Seminary, Curitiba

In the towns and cities the adult education courses and the local University faculties occupy the evenings of many adults. The positive effects of these courses are that many churches have members who achieve a higher standard of education than before and this is reflected in the quality of local church leadership, especially among the young people.

Today, BMS presence in Paraná, is reduced from the peak of sixteen couples in the mid-nineteen seventies. Paraná is only one of the six States where BMS is now cooperating in Brazil. Of the nine couples present in Paraná, five are involved in local church oversight and evangelism. Two couples are in full time Theological Education teaching, one couple is on an agricultural project and one couple is responsible for Mission administration as well as church work. All are involved and active as evangelistic missionaries, whatever their specific task may be, and the aim of all is to bring men and women into direct contact with the claims of Christ on their lives.

Theological Education

Theological education in Paraná has changed in the past decade. The Lay Training Course by Extension no longer exists, perhaps in part a reflection of the higher secular education standards which qualify people for matriculation in the University level seminary courses. The Bible Training Institute in Curitiba has given place to the Seminary with around 140 students doing courses in theology, sacred music and religious education. This year the seminary will give to the denomination over twenty qualified graduates in these courses. The missionary staff at the Seminary are a minority and the Principal is a Brazilian. Instead of cramped wooden classrooms in an old fashioned house adapted for the Institute the seminary is today housed in good modern purpose blocks with adequate accommodation for men and women students. A fine chapel stands at the centre of the property and alongside it a two-storey classroom block with excellent library accommodation.

From its small beginnings some eighty years ago the Paraná Baptist community depended for decades on financial support from abroad and during the decades of rapid numerical growth that dependence was a concern to thinking leaders. With wise foresight on the part of the Brazilian leaders and American missionaries a target date was set for financial independence. Successive Convention Secretaries, among them Arthur Elder and Avelino Ferreira of the BMS, encouraged the Paraná churches in stewardship until this year, 1982, under the capable leadership of Pr Altair Prevedello, the first full-time Brazilian Convention Secretary, Paraná Baptists reached complete financial autonomy. Apart from occasional grants for specific projects, the work of extending Christ's Kingdom in Paraná is funded from the tithes of Paraná Baptists themselves.

Continued Growth

Christ's Kingdom continues to grow in Paraná. The growth rate may not be as fast as it was in the coffee boom era when BMS missionaries had the privilege of being 'Always on the Frontier,' but

David, Doris, John and Margaret Doonan

PARANÁ REVISITED

continued from previous page

there continues to be growth. In this centenary year for Brazilian Baptists the Paraná Baptist community organized twelve new churches and brought the total membership of its churches up to over sixteen thousand. More than £6000 was raised on State Missions Sunday on top of the monthly £2000 contributed by the churches for denominational activities on a State, National and International level. Paraná Baptists aim to win Paraná Brazil and the world for Christ.

There was a time when foreign missionary pastors were responsible for the oversight of a large proportion of the Paraná churches. At pastor's retreats English mixed with Brazilian Portuguese and sometimes drowned it out. Today only ten per cent of nearly 100 pastors in Paraná are missionaries and capable gifted Brazilian pastors lead the work of the churches.

Baptist Laymen

During the seventies the Baptist laymen of Paraná were encouraged by reports from Avelino Ferreira of British Baptist Men's Movement activities. They began to consider their own resources and potential and to organize themselves for action under Avelino's inspired leadership. With outstanding local leaders like André Zacharov, a leading figure in Paraná's banking world, and Haroldo Xavier, professor at the University in Maringá, Baptist laymen have grown in expression and influence. At a recent annual congress over two hundred men from the local Men's Fellowships met together. Included in their programme, as is usual in Brazil where evangelism is a major emphasis, nightly evangelistic meetings under the preaching of Pastor Nilson Fanini, attracted an average of over 3000 people, each night.

Already in the early days of Baptist witness in Paraná the UFM — União Feminine Missionária, the Brazilian BWL was to the forefront. There are more UFM groups in Paraná today than there are churches, because not only each church has its group but many of the 100 congregations not yet organized as churches have already organized their women's work. Among UFM leaders in

Curitiba, capital of Paraná

Paraná leaders like Dona Edite Sá Gomes have been examples and an inspiration to Brazilians and missionaries, men and women alike. Dona Edite witnessed for Christ in her home and in the churches for over thirty years before she saw her husband won for Christ. Today in 'retirement' they serve their Lord together.

Paraná revisited today is a different place from the Paraná we went to work in almost eighteen years ago, or even from the Paraná we left in 1976. The mustard seed has grown and the growth continues. The British Baptists have had a small share in what God has done and our share has enriched us. Paraná has sent to Britain some of its young men for further training and while here they have inspired our churches. Who will forget men like Waldemiro Tymchack, Reginaldo Kruklis or Moises Amorim? Our share continues. Nine BMS couples work at present in Paraná alongside 16,000 Paraná Baptists. Your giving, your sending, your prayers, have not been in vain. Pray on and remember:

'It is God who makes things grow' (1 Cor. 3:7 NIV).

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Q's Q's Q's by Deka

CHANGES make us think. Often we do not like old established patterns to be altered, but sometimes we have to admit, when new habits have been formed, that there was some value in the change after all. 'Why ever didn't we think of that before?'

There are times when we have to make a decision whether or not to take a stand, as a matter of principle, or whether to accept a change, however upsetting or revolutionary it may be to us, because it really is not a matter to be stubborn over.

Changes can be painful, but also very salutary. I think most of us need a stab at times to make us consider why certain matters are important to us.

Q Q Q Q Q

The church in Bangladesh is having to face changes at this time and is having to consider what attitudes to take up. The Martial Law authorities have announced that the weekly holiday is no longer to be Sunday, but Friday. Bangladesh is a Muslim country, for the vast majority of the population are Muslims, and Friday is the Muslim's Holy Day. So Friday and Saturday will be weekly holidays, and Sunday a full working day. Wow! I wonder what we would say to that?

The International Christian Church in Dhaka has changed its worship service from Sunday to Friday, and the Christian Primary Education Centre — the school where some of our missionaries' children have attended — is now closed on Fridays and open on Sundays.

What do Christian schools and hospitals do? How do the national churches face up to this? Members of their congregations may well have to work on Sundays now. Do you alter the times of worship? What about Sunday School?

Changes — Questions — Challenges.

Q Q Q Q Q

There is another change which has taken place in Bangladesh, which we all ought to note. Dacca is now to be written DHAKA. Did you notice this in the paragraph above? Another order of the martial law authorities, and in fact a much more correct rendering of the Bengali spelling.

It is always a joy in the midst of a working day when something happens that tickles your sense of humour and lightens the moment. Going into the office of a colleague, I was surprised to find him performing a kind of pirouette on one foot, while at full stretch he was trying to bash the overhead tube light with a filing tray. For a moment I was really worried — was he having a brainstorm? Then light dawned — or rather didn't. One of the tube lights was not working, and he was trying to help the starter.

New Baptist Fellowship

BAPTIST LEADERS from South America, meeting in Salvador, Brazil, have formed a regional fellowship of Baptist unions and conventions.

The Union Bautista Sud-Americana is the second fellowship to be formed in recent months. Earlier last year the All-Africa Baptist Fellowship was formed.

The South American Fellowship is a partial reorganization of the earlier Union Bautista Latino Americana together with those unions who could not previously participate.

Malia

GOING TO A FUNERAL BY POST

The story of 'Mary the Resilient' told by Nora and John Carrington

HER NAME is Malia — the way we say 'Mary' in the Upper Zaire. She was born to Christian parents in a village of farmer-hunters bordering on our BMS station at Yakusu, where she received her early education, first in the Infants' School run by Mrs Chesterman and then in the Girls' School with Miss Wilkinson in charge. When she was baptized in her teens she took the Christian name of 'Winnie' from that of the well-loved wife of Bondombe, as Sir Clement Chesterman was called in Congo. After her primary education, she entered the school for mid-wives at the Yakusu hospital where her tutor was Sister Phyllis Lofts. The friendship that sprang up between teacher and pupil ripened into a very close relationship as Malia got older and began to use her skills as a midwife among the women of the village around Yakusu.

By the time we arrived on that station, Malia had married one of the male nurses at the hospital whose name was Tokolokaya and there was a little family growing up. We came to know her as a lady with a forceful character, who could not easily be deflected from the way she believed was the right one for her. Thirty years later, the Zairian government decreed that European Christian names must be replaced by authentic African ones. We wondered what Malia would do about her chosen appellation 'Winnie', which she would certainly not want to give up because of her love for her teacher in her early days. She refused indeed to abandon it, but with typical spirit added two more syllables to make the word: *Winikolo* (**o** — as in h**o**t), a Lokele word meaning 'persistence, resilience, staunchness. . . .' Everyone who knows her agrees that it suits her perfectly . . . 'Mary the Resilient!'

Setting up home elsewhere

After Independence, Tokolokaya was promoted to work in the Kisangani hospital. As he became a wealthier man, he planned to do what so many men in the Upper Zaire hope for — invest in another wife. Malia knew that as a Christian she could not live in a polygamous household and she told Tokolokaya in no uncertain terms that if he carried out his intentions she would leave him. He refused to alter his plans and Malia left him to set up home elsewhere in Kisangani, supporting herself and the children with her by her midwifery.

When we got back to Zaire after furlough in 1977, we heard a remarkable story of how Tokolokaya (a river man and so like a fish out of water in the forest) had got lost among the huge trees after running away from a charging elephant. Malia heard the call for help broadcast over the Kisangani radio and set off at once with one of her daughters to go and look for him. After several days of walking along forest tracks they found him at the place where he had been discovered, completely exhausted, by some Bamanga hunters. The two women brought him back to Kisangani, paying for a lorry to transport him as soon as they got to the main road. Then they handed him over to his second wife and went back to their own home.

John Carrington

An African tribute

We sent letters to our friends in Zaire to tell them the news and there was a special letter for Malia. We were surprised that we did not get a reply from her as the weeks went by. Then one came, after eight months. She had been travelling all over Zaire, she wrote, and had only just got back to Kisangani to find our message waiting for her. She was heart-broken at the news and sent us a letter straightaway to express her grief. She devised a remarkable way of sharing, as Africans always want to do, in the funeral of her life-long friend. She put on her best clothes, including the scarf that Phyllis had sent her, bought a few flowers to put with some of the choicest sweet-smelling gardenias from a bush in her own garden, so as to make up a funeral spray and then had her photo taken in a Kisangani studio. This she sent to us by air-mail, asking us to pass it on to Phyllis's family together with a translation into English of her own tribute to the memory of her friend who had passed away. Who else but someone like Malia would think of going to a funeral by post?

Continuing friendship

Sister Phyllis Lofts had left Yakusu before we arrived there, but Malia kept up their friendship by correspondence and by calling her oldest girl, 'Loftsie'. It's not surprising that the young lady became another midwife who was working in the University Clinic while we lived at Kisangani. We were often able to bring letters from Malia to Sister Phyllis when we came on furlough and to take replies back to Zaire on our return there. Once Phyllis sent Malia a silk scarf which she was delighted to receive and wear on special occasions.

At the end of last year, Phyllis became seriously ill in Worthing where she was living and had to be taken to hospital. John visited her there, greeting her in our Lokele language and talking with her about Yakusu and Malia. Her illness had not taken away her delightful capacity to tell funny stories and find something to smile about in every difficult situation. Two days later she passed away.

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Elsie and Geoffrey Grose

Geoffrey Grose, BMS missionary in Delhi, was one of the chaplains at the Asian Games. In a recent letter he and Elsie describe how the local churches responded to the special challenges which the games offered them.

CHRISTIAN GOODWILL

Green Park Church, Delhi

'Christian Goodwill For Asia' was the title taken by the churches of Delhi and others to describe the united effort that has been made at this time. With so many people visiting the city for the Games it was an opportunity to express to them the love and concern of Christ's people. Volunteers from all over India came to share in literature distribution — the Bible Society had done an excellent job here — and millions of Gospel and Scripture portions were distributed. The Evangelical Student and Graduate Fellowship (about 16-20 of them living in the ground floor flat here) had a coffee bar running at Parliament Street church and the telephone number of that flat was also printed in the tracts distributed, as a contact point for help. Reception tables were set up at all the main entry points to Delhi and teams of Christian young people welcomed visitors and assisted them with directions for buses. It was much appreciated.

Perhaps because it was the corner of the work with which we were most concerned, we were very excited about the Prayer-room at the Games village where most of the athletes were living. In the dining hall building, rooms were set aside for Hindu, Muslim and Christian worship, and arrangements were made for ministers and priests from all denominations to be present turn by turn for both morning and evening prayers. No one could know just how many of the participants would be Christian or how many would be likely to attend prayers, so it was very thrilling to find a real keenness for fellowship among some of the residents.

Send more Scriptures

Many of the South Koreans came regularly and, as the days passed, we

began to see how wonderfully God was working. Scriptures in the languages of all the participating countries had been provided through the Bible Society and were put into the prayer-room for use or for taking. Before long we were getting calls, 'Please send in more Scriptures' and it seemed that as fast as we arranged for Gospels to be taken in, so fast they were being distributed.

It was lovely to go in to the village for evening prayers and find a group of twenty or so, mainly South Korean, already gathered with their Bibles and hymn books (which must have had priority when packing their luggage), already singing and encouraging others to sing with them! Music proved to be the language of communication, since most of them spoke little English but knew many of the tunes.

Giving thanks for success

The Roman Catholics had a mass every morning and, sitting in the lounge afterwards, the RC priest was very moved when a Korean girl, who had won two gold medals, came for the Protestant prayer time especially to give thanks for her success. The Syrian Orthodox priest returned from his turn at leading evening prayers absolutely bubbling with the joy of having shared worship with these young athletes and having heard one from the Philippines give his testimony of how he came to the Lord.

After receiving several phone calls from the receptionist asking for Scriptures to be sent in, we asked her, 'What church do you belong to?' 'I'm not a Christian,' she replied — but she was certainly being used by God for His purposes. So we give thanks for these young athletes especially, who used this time as an opportunity to share the Gospel with fellow competitors from countries where normally there would be little or no Christian witness.

A time of preparation

Before the Games opened, we had a week of special meetings in the church designed for the deepening of the spiritual life of us all. Numbers were not great but all who came were encouraged and strengthened in their faith. The morning Bible Studies based on prayers in the Bible were especially helpful and about 30 people came regularly at 7.30 a.m.!

Morning Bible Studies and evening meetings left the rest of the days free for a Sunday School Teachers Training Course. About 30 teachers from various churches came for the four-day course. Most of them were young and we hope that they receive all the encouragement they need from their churches to use the new knowledge that they have gained. Our Women's Fellowship worked hard providing lunch and tea every day for everyone.

On one occasion the phone rang asking whether a baptism could be arranged in the church for the next day. Several people were to have been baptised in the Church of the Redemption, but no water was available to fill their tank. All water trucks were in use at the Games. Sunday morning, another call — would we be able to provide lunch for everyone — about 30 people. So, both baptisms and lunch were arranged. We rejoice with our colleagues in new people being brought into the fellowship of the church.

MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

New Missionaries at Bolobo

NURSES Richard and Elisabeth Smith, left last year to serve with the BMS at Bolobo, Zaire.

RICHARD'S nursing training began at the age of 16. Although he had a church background, he drifted away from the church. It was not until 1976 that he came once again under the sound of the Gospel. He was converted in 1977, baptized the following year and entered into membership with the Harefield Baptist Church.

Towards the end of 1979 Richard began to feel the call to missionary service, and although he approached four or five societies, including the BMS, he was always led back to the BMS. He says that he resisted filling in the application forms for several weeks. 'I was somehow rebelling and saying, "no, not me Lord, send someone else". However I had no real peace until I had filled them in and sent them back.'

Richard's offer of service was accepted by the Society in February 1980, but meanwhile he had become engaged, and the whole process had to be repeated in the May when the offer of long term service was accepted for both Richard and Elisabeth.

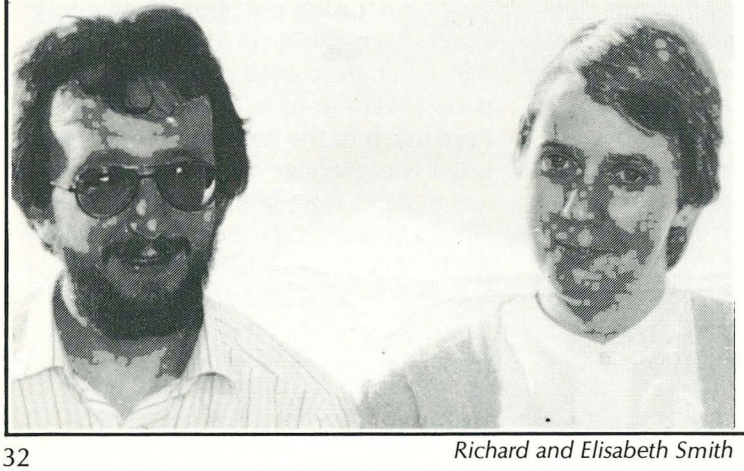
ELISABETH was brought up in a Christian home in Southall, where she went to the FIEC church and Sunday School. She was also a member of the Girls' Brigade.

At a time when her interest began to wane, the family moved to Uxbridge and joined Waterloo Road Free Church. Here she felt more settled, and Christ came to mean more to her. Her life changed slowly, and in February 1974 she was baptized.

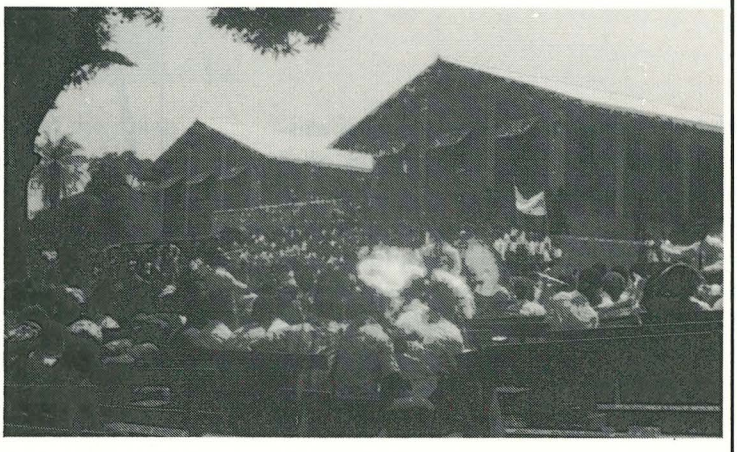
She felt God was guiding her towards nursing service and she began training in 1977, was introduced to the Harefield Baptist Church, and met her future husband Richard.

Richard and Elisabeth initially prepared for service in Bangladesh, but when that door closed, and after six months at St Andrew's Hall, they studied French in Brussels and Tropical Medicine in Antwerp ready for their work in Zaire.

They arrived in Bolobo at the beginning of December, after spending a couple of months gaining experience at other mission hospitals in Zaire.

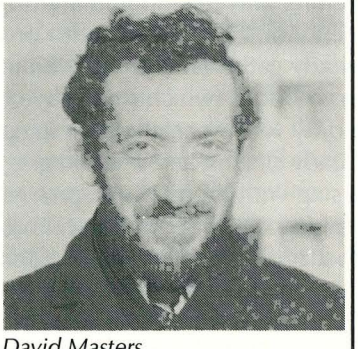


Richard and Elisabeth Smith



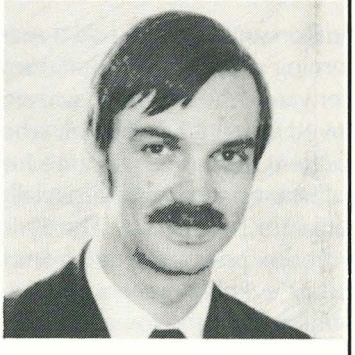
Smooth hospital take-over

REPORTS from Bolobo, Zaire, indicate that the hospital, after a ten year lease to FOMECO, is once again in the hands of the Church after a smooth take-over. Dr David Masters is medical director and is working with nurses Elizabeth and Richard Smith, and Joan Parker who has returned to Bolobo after an absence of several years. We shall share a little more of the news in future issues.



David Masters

ANOTHER recruit to the missionary team in Bolobo is Paul Newns. He has been working for a short while at Pimu whilst Luke Alexander has been on furlough. He goes to Bolobo as the maintenance man. Joan Parker writes: 'We are pinning our hopes on him that he will be able to "fix" all those things in need of "fixing" — not least the generator.' He will return to Pimu later.



Paul is a native of Luton and a member of the Limbury church. He says, 'I came to Jesus as Saviour and Lord at the end of 1974, though it was more Saviour than Lord.'

'It was not until our church joined with an American church in a partnership mission that I learned that God wanted more from my life and above all, He wanted to be Lord.'

He spent a year at university and two and a half years working as a bio-chemistry technician. During that time he explored the possibilities of missionary work as a career, the pastoral ministry and then service as a short-term missionary. He believes that God will eventually lead him into the pastoral ministry after his service with the BMS, 'although that is in the future and in His hands'.

Pioneer doctor's centenary

THE NEW situation at Bolobo has brought joy, not only into the hearts of the local people, who believe that they will once again have a caring Christian medical service, but also to the first missionary doctor there. Dr Edwin Charles Girling celebrated his 100th birthday on

Dr Girling

January 18. He says, 'It is excellent that Bolobo hospital is once again in the hands of the Church. I am very glad indeed, but I think it's going to be a struggle for them.'

After studies in Edinburgh and London, Dr Girling went to Bolobo in 1908 supported by the Birmingham churches as a 'Grenfell Memorial Medical Missionary'. Medical work had been carried on at Bolobo for at least twelve years before Dr Girling's arrival. BMS missionary, Miss De Hailes, who had no formal medical training, ran a dispensary and in one year alone saw more than 19,000 patients.

The buildings were far from ideal. 'They were not my idea of a hospital,' says Dr Girling. A report by a contemporary observer tells of operations he saw Dr Girling perform 'in a fearfully hot building, with his patient on an old wooden table, which had been made to serve as an operating table by having the leg rest of an old cane deck chair lashed to it'.

The churches of Liverpool generously gave towards the cost of a new hospital, opened in 1912, which for many years was known as the Liverpool Hospital.

There was a break in Dr Girling's missionary service during the First World War when he worked as a Medical Officer in northern France. After returning to Africa, he and his wife came back to Britain in 1922 because of the illness of their second daughter. But he has never lost his interest in the work at Bolobo. He still remembers much of the African language he learned more than 70 years ago. When the present hospital was opened in 1972 he recorded a message for the occasion, and when, a few years ago, a number of people from Bolobo came to see him, they were surprised that he could still speak and understand their language.

Teaching by computer

LAST MONTH we mentioned that the Society had entered the video age, and that two of its latest films, 'The city that cannot stop' and 'The land of tomorrow' are now available on VHS and BETAMAX. This month we can reveal that we are looking at the uses of the computer as a learning aid.

Computers are now widely available in schools and more and more children and young people have access to home computers. We are at the moment experimenting with various programs which we hope to have available soon.

Christian–Muslim

THE NEW Muslim presence in Western Europe and how it affects the self-understanding of Christian churches was a major question which the Conference of European Churches' Consultative Committee on Islam in Europe faced in a meeting held in Germany last December.

Other questions taken up by the committee were the meaning of Islam for God's purposes in the world, rights and responsibilities of the Muslim communities in European societies, and whether there is a common witness of Christians and Muslims to people living in secular societies.

Churches give well

BAPTISTS in Glasgow and the West of Scotland report that they have 2,462 members on the Birthday Scheme Roll. Gifts, which go to support medical work, amounted to £7,474.74 last year. They also mention that £5,661.31 was contributed in 179 BMS Globes.

In the country as a whole, churches have responded well to last year's appeal, and have given just over £1½ million to the work of the Society. Once again British Baptists have shown how much they are prepared to share in the task of world mission through the work of the BMS.

Nothing remains the same, however, and costs continue to rise. The budget for the current year is £2,143,680. After receiving money from interest and legacies we shall need to ask the churches for £1,743,680 if we are to maintain our share of the work of the Gospel overseas for another twelve months. This is a 14½ per cent increase on last year's figure. The Society is confident that the churches, realizing the importance of the task, will rise to the challenge.

What's in a name?

SEARCHING for a title is never easy, but we thought we had done quite well when we came up with 'Missionscope' for the Society's programme of on-going missionary education. After all it has the associated words of 'telescope' and 'microscope' linked with it. They are both tools for looking and we want 'Missionscope' to be a tool to help people take a closer look at the realities of mission in today's world.

The trouble is that folk keep suggesting other words like 'periscope', 'stethoscope' and even 'horoscope'. But if in the end people realize that there is 'scope' for them to learn more, and that the BMS is prepared to help, then that is enough.

Inflation in Brazil

THE END of 1982 saw much activity in Brazil, according to Peter and Susan Cousins writing from Sinop in Mato Grosso. The elections in Brazil gave a narrow victory to the government party, although the industrial and main agricultural regions are all in the hands of the opposition. There seems to be general satisfaction with the outcome.

In the meantime, Brazil has had to appeal to the IMF for help with repayment of its overseas debts of over eighty billion dollars. Inflation continues to run at over one hundred per cent annually. Many families cannot make ends meet. Some of the poorer folk in the churches earn little more than twenty pounds a week. The cost of living is not much different from Britain.

Retiring

TWO MEMBERS of the Mission House staff, both former missionaries, have recently retired. Miss Dorothy Humphreys served in the Medical Department having previously worked

Ruth Murley

in India. She is succeeded by Miss Ruth Murley, formerly of Pimu, Zaire. The Rev Margaret Popham, Trinidad 1974-79 has looked after the Deputation Department, no easy task, and has been succeeded by another member of the Mission House staff, Miss Pam Hawkins, who up until now has acted as the missionaries 'travel agent'.

We wish these friends well in their retirement.

BISHNEY'S STORY

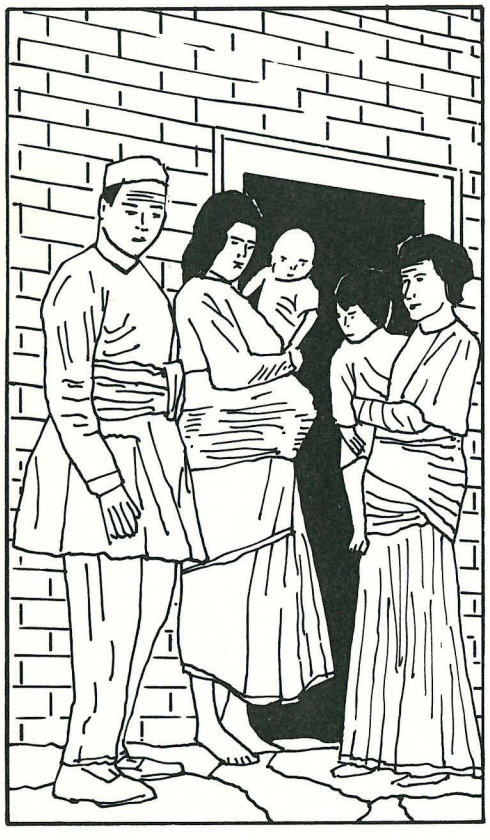
(1) HOW TO KILL LOVE

Dr. Eleanor Knox, an Australian CMS missionary, works with the United Mission to Nepal in Devkot alongside our own BMS nurse, Joyce Brown. Here we begin Dr. Knox's account of Bishney's illness and learn how it helped to change attitudes in the village of Devkot.

When I heard of Bishney's illness I went to see her. She was obviously very anaemic and weak. It was hard to understand why they had not brought her to hospital for treatment. Even when I urged them to bring her they did not come.

Discouraged

'How's Bishney? Will she die?' the villagers asked on my next visit. It seemed as if they were expecting her to die and were just seeking confirmation from me of their worst fears, rather than trying to grasp at a blade of hope. When they talked about her, they appeared discouraged, almost as though they believed she was no longer part of the group. Emotionally they were quite detached.



...she was no longer part of the group.

It gave me a tremendous sense of desolation to meet this taking away of love from a person who appears to have no hope. Nepalis have a word for it, *mayn marnu,* which literally means 'to kill love'. It is their way of coping with those who are not going to recover. They simply cannot afford to leave farm work to stay with a sick person, if that person is not going to recover enough to be able to work again.

Evil Influence

Next door to Bishney a mother shouted abuse at her own child. 'Don't you dare to go next door again! You corpse! No child can live near that woman!' It made me feel quite sick. She was a close relative, but she was terrified in case her child should be affected by the evil influence, which she believed had taken hold of Bishney.

After all, Bishney's two children both died very young, and recently she had a miscarriage. As far as the villagers were concerned, that was evidence enough that a malevolent power affected her.

Thinking about the hopelessness, the disengagement and the turning away from Bishney in the village, I realized afresh that God's love is always there. He never 'kills His love'.

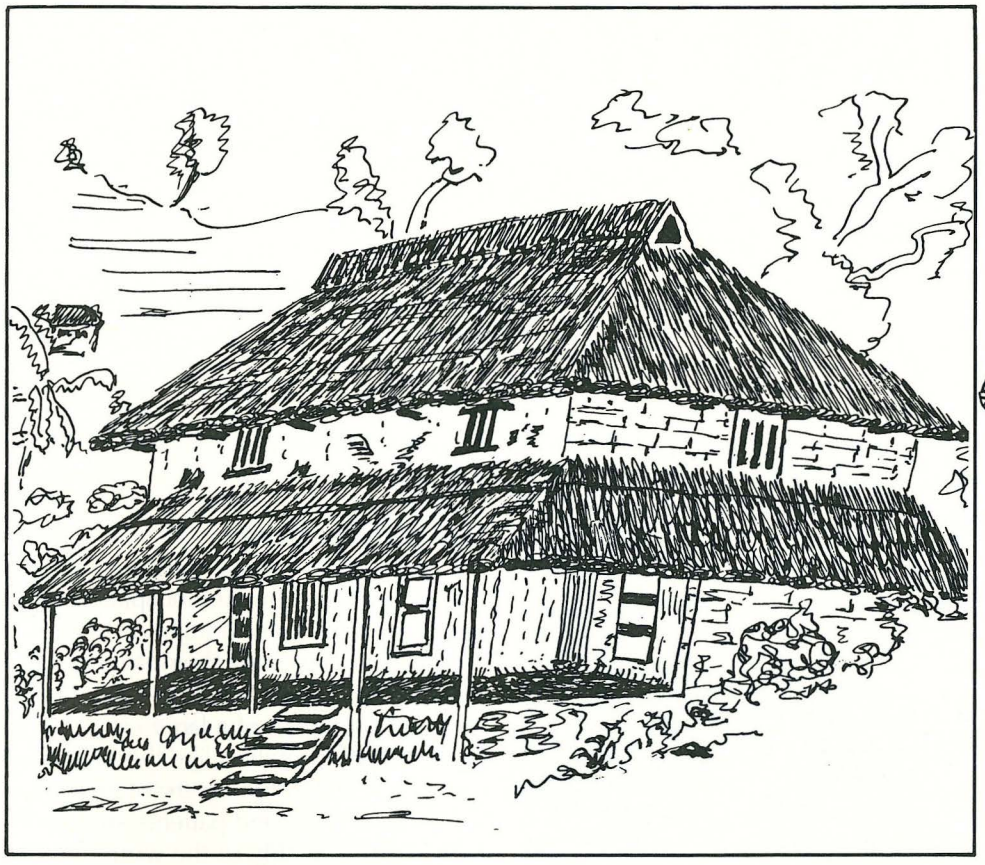
Her old grandfather told me, 'No woman can live in that house. Her mother-in-law died, and her children died. No woman can survive there.' He too was convinced that there was something bad affecting the house.

Very ill

By my next visit she had become very ill. The menfolk were not at home. They were far too busy with the harvest to carry her to hospital that day, so I gave her some medicine, giving her the first dose myself, and leaving the rest with her. The men promised to bring her to the hospital in two day's time.

They did not come and Bishney did not take any of the medicine. I found it carefully put away when I saw her again. This time I gave her a course of medicine and injections, there in the village, staying until they decided to bring her to hospital.

We set off together, her husband carrying her in a basket on his back. Several other village men came too, and took turns transporting her. After a while, we had to stop and take her out of the



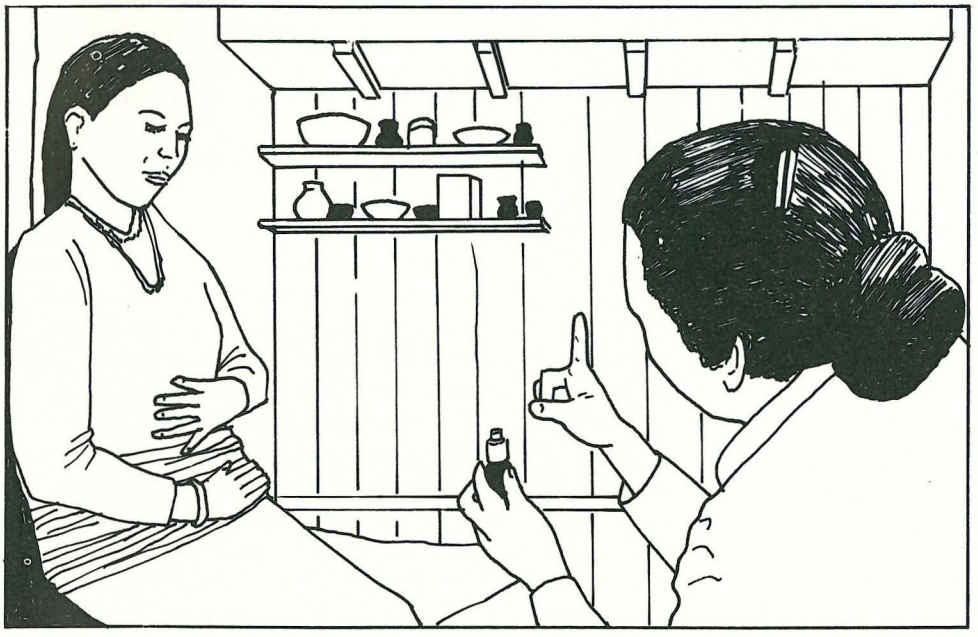
A house in Devkot.

basket, because she was too ill to sit up. A hammock type of stretcher was borrowed from another village and we went on again.

The track down the mountain was very slippery and I wondered how they would manage. It was not a problem for them, however, but it was all I could do to keep up with them.

A Long Stay

What a relief when she arrived in hospital. Unfortunately the tests showed that she had Aplastic Anaemia and was more seriously ill than we first thought. She urgently needed a blood transfusion, but her husband would not act as donor. He had given his blood six months before, when she had the miscarriage. So a mission nurse agreed to give hers.



...Bishney did not take any of the medicine.

...a hammock type of stretcher was borrowed.

Afterwards Bishney felt better and said she wanted to go home. Because we were awaiting the bone marrow reports from Kathmandu, her husband persuaded her to stay.

We explained the nature of her illness to her husband and pointed out that she might have to stay in hospital for a long time. I had already offered to pay the hospital bill, thinking, originally, that she would only be in hospital for one or two weeks, so I reaffirmed my offer.

No one from the family was able to stay with her, which made things difficult, because all the patients have to have someone to look after them and to cook their food. But it was bad enough not having Bishney able to work without the family losing another able-bodied member.

We eventually agreed that Bishney should stay for two months and cook for herself. Her husband would bring what she needed from home. At least he had not lost his affection for her, in spite of the general attitude of the village.

Bishney's story will be continued next month.

I WAS SICK AND YOU VISITED ME

by **Vivian Lewis**

Hospital visitors

DURING recent months, hospitals in Britain have experienced the disruption caused when auxiliary workers have taken industrial action. So often we take for granted all the hospital services — not only the doctors and nurses who provide the direct medical care, but also the cleaners, porters, cooks and so on, who clean the wards, prepare and serve the food, and do the hundred and one other jobs that are necessary.

Have you ever wondered what it would be like if only the direct medical care was given, and the patients or their family had to provide for all their other needs? For that is what happenes here in Zaire. When a patient comes into a hospital, at least one other member of the family comes with them, and often more. They will wash and care for the patient, see to their needs, and provide their food. Alongside each ward there are areas where the families prepare and cook the food, do the washing and so on. And at night one person sleeps in the ward with each patient, usually under the bed.

No one to care

This is possible when the hospitals serve their locality — even though the area from which they draw their patients may stretch for fifty miles or so in any direction. But what of a large Government institution like the Mama Yemo Hospital in the centre of Kinshasa? It has 1,800 beds, and patients are sent to it from the whole of the western area of Zaire — anything up to 300 or 400 miles. Many of its patients have no one to care for their needs or provide their food.

My first visit to the Mama Yemo hospital was with a young BMS colleague, when we were shown round by one of the hospital chaplains. We were shocked by the overcrowding, and what to our European eyes were unhygienic conditions. Nurses dressed open wounds or extensive burns there in the middle of the crowded wards, with patients and their families and visitors all milling around — with no concern for sterile conditions or the risk of infection.

Taking turns to help

After our tour of the hospital wards we walked to the chapel, which was situated near the main gate. It only seats about 50 people, but as one side is open, there must have been about 200 ladies crowded in and around. They held a short service of praise, singing their hymns lustily and with that rhythm that is so typically African. They they moved off to visit all the wards. These are the ladies from the Christian churches in Kinshasa. Each day they come about noon, laden with baskets, boxes, or large washing bowls, full of food that they have collected and prepared. It will be distributed to those patients who have

no one to care for them, or are too poor to buy their own. The ladies of the churches of the different communities (denominations) in Kinshasa take it in turn to undertake this act of Christian service — and by a happy coincidence, the day we were there it was the turn of the ladies of the Baptist churches. We shared in their service, and brought them greetings from their fellow Baptists in Britain.

What moved me most was the realisation that it was out of their poverty that these people were sharing the little they had with those less fortunate than themselves. Many of the ladies who shared in that programme that day were from families where the bread winner was out of work, for the unemployment situation in Zaire is much worse than in Britain. And I happened to know that the person who organizes the food programme is in great need himself. His salary is the equivalent of about ten pounds a week. But because of mal-administration in the department for which he works, he has only received four pounds a week for the last year.

Jesus said, 'I was hungry, and you gave me food. . . . I was sick and you visited me.' His followers do that daily at Mama Yemo Hospital.

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PRAYER GUIDE NOTES

Keith and Barbara Hodges (1 February) are now back in Brazil after their furlough.

Chris and Christine Spencer (21 February) are now back in Zaire after their furlough.

MISSIONARY MOVEMENTS

Arrivals

Rev K Hodges on 1 November from Cuiabá, Brazil
Miss J Brown on 5 November from Devkot, Nepal
Mrs B Hodges on 6 November from Cuiabá, Brazil
Rev C and Mrs Spencer and Ruth on 9 November from Yakusu, Zaire

Departures

Mr and Mrs D Stockley on 8 November from Gournadi, Bangladesh
Rev N B McVicar on 8 November for Dhaka, Bangladesh
Mr and Mrs M Sansom on 9 November for Upoto, Zaire

Death

In Carmarthen, on 2 November 1982, **Rev J Clement Davies,** aged 86. Honorary Member of General Committee since 1961

Birth

On 9 November, to **Mr and Mrs C Eaton,** a son, **Ryan**

Encourage the children of your church to read the Juniors' Magazine of the Baptist Missionary Society every month.
It's full of stories and pictures about the BMS's work in other countries.
Ask about LOOK! at your church or Sunday School or obtain it from:

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ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (27 October-17 November 1982)

Legacies

	£ p
Mr G D Brush	21,301.85
Alice Bryan	50.00
Mrs E Lang	3,000.00
Miss W Lock	200.00
Mr H B May	4,232.58
Rev S J Newbery	50.00
Miss L Summers	6,779.88

General Work: Anon: £5.00; Anon (In memory of Mr F Ager): £10.00; Anon (2 Disciples): £10.00; Anon (A Baptist Church Member; for Water Projects): £3,000.00; Anon (Inasmuch): £5.00; Anon: £5.00; Anon: £2,000.00; Anon: £10.00; Anon (Bedford): £10.00; Anon (Cymro): £25.00; Anon (FAE — Aberdeen): £10.00; Anon: £3.00.

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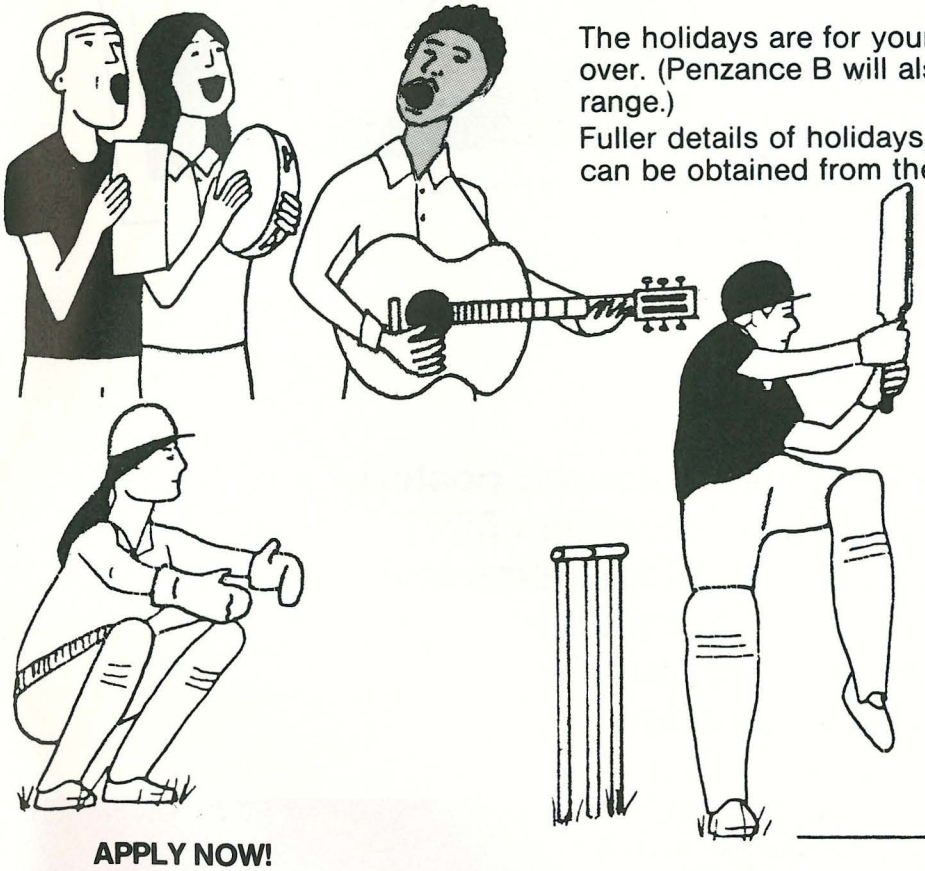


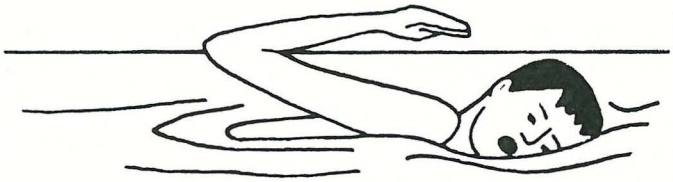
The holidays are for young people of 14 years of age and over. (Penzance B will also cater for families and an all-age range.)

Fuller details of holidays, centres and travel arrangements can be obtained from the BMS Young People's Department.

PENZANCE
'A' 30 JULY-13 AUGUST
'B' 13-27 AUGUST

EASTBOURNE
'A' 23 JULY-6 AUGUST
'B' 6-20 AUGUST

PITLOCHRY
30 JULY-6 AUGUST



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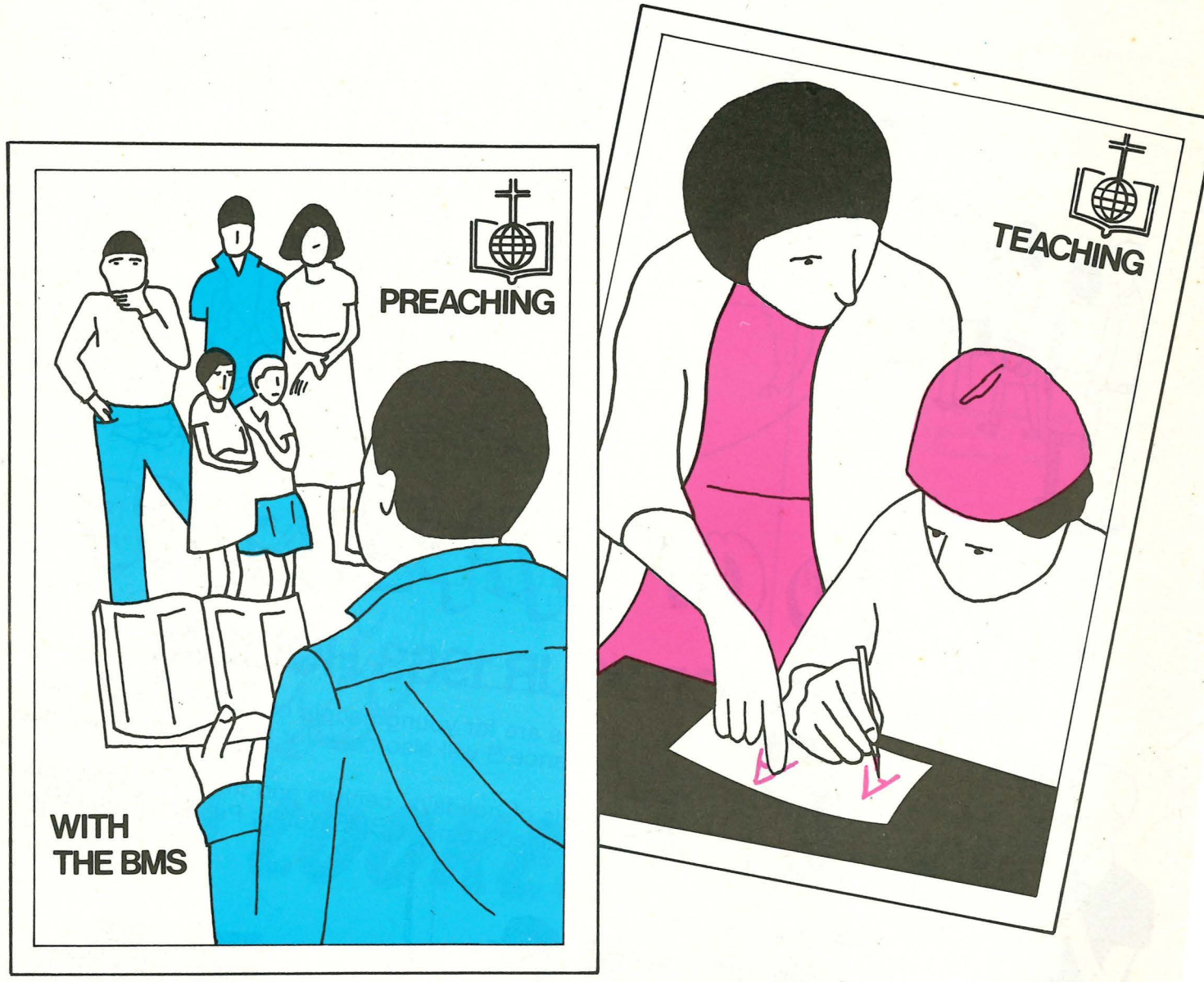

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MISSIONARY
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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

MARCH 1983 PRICE 20p

COMMUNITY HEALTH CARE

MARCH 1983

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Cover Photograph —
Under Fives Clinic in Bangladesh

We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

Specialization is one of the marks of this age. There is a constant urge to place everything into its own classified little box insulated and safe. There is a failure to see life as a whole, with interconnecting and mutually dependent parts. In medicine this has often resulted in a mechanical approach to health and healing. Use the right drugs in the right amounts and all will be well.

Happily we are seeing a return to the treatment of people, rather than just a disease, which assumes an understanding of a person's life, family, home, in fact his total environment.

Health and wholeness

In the latest edition of *Contact,* the magazine of the Christian Medical Commission, this approach to the whole man is spelled out. Stuart Kingma offers us a definition of health.

> *Health and wholeness are a dynamic state of well being of the individual and the society; of physical, mental, spiritual, economic, political and social wellbeing; of being in harmony with each other, with the natural environment and with God.*

Our BMS medical workers learned this lesson some years ago. At one time the work was confined to curative medicine, albeit along with a loving, caring, Christian witness. Now, centred on BMS related hospitals, are to be found village dispensaries and health centres, under-fives clinics, programmes of vaccination, education in health and family planning, and teams of para-medical workers.

Rural development

But this in itself is not enough. A large proportion of illness in the Third World is caused by an inadequate diet and insanitary conditions, and so immediately we are led into agricultural work and the provision of a clean, safe water supply.

It is not as simple or as straightforward as we might, at first glance, imagine. We cannot place all of this into little boxes labelled Community Health and Rural Development, because so much depends on the attitudes of people — attitudes resulting from the privations of their lives and the need to work all hours for a subsistence living; attitudes sometimes fashioned by a fatalistic religion.

In this edition of the *Herald* you will see how Joyce Brown suggests that it demands a sharing of people's lives in the villages where they are in order to understand fully their problems and needs. On our part, and the part of the missionary, it demands a sharing of all that we are. If attitudes are to be changed, indeed if lives are to be changed, we must offer more than the goodies, the technology, the knowledge of our civilization. To share all that we are means that we must also share our faith in Jesus Christ the great healer, the giver of life in all its abundance.

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WE SEE THE CHILDREN TOO LATE

Mass immunisation, Kaptai clinic

BY SUE HEADLAM

We arrived for the opening of our new Under Fives' Clinic. The local leaders had arranged for bunting to be put up outside the building we were to use and a few dignitaries were there, with a microphone, to broadcast our arrival. Once the formalities were over and the clinic officially opened, we resumed our normal clinic routine.

This new clinic is at Kaptai, 12 miles into the Hill Tracts from Chandraghona and at the end of the paved road. We go there each Saturday morning by Land Rover and stay from 7 am until 12.30 pm.

When a request came from the people of Kaptai to hold a clinic, we closed one of our other clinics in direct response to the great need at Kaptai. Very close to our clinic is a transit camp for homeless Bangladeshis. They live there prior to their resettlement in a new area. This poses quite a challenge as the people are so poor. Very often there are children with no clothes, an inadequate diet, no clean water supply, no sanitation and consequent illness.

Great excitement

When we arrive each morning, a group of women and children are waiting for us. There is great excitement as they see the Land Rover appear. Women crouch with their children, the babies in their mothers' arms under the black shroud all Moslem women wear. Two mornings we have arrived at the clinic to find children moribund on the doorstep waiting for us. Parents are too poor to seek help from any other source. So often we see the children too late.

During the morning we see children with dysentery, pneumonia, vitamin deficiency blindness, rickets, bone disorders, skin infections and many infectious diseases. We usually see 80-100 children per session and at the end of one clinic, as I thought back over the morning, I decided that, although we had tried to help these children, really we could only go so far. We were taking three children back with us in the Land Rover to the Mission Hospital for admission and treatment. But if I thought about it and the training I received in UK I really knew that nearly all of the 94 children we had seen that morning needed hospital care. That is impossible in our situation, as it is in most Third World countries, although we are fortunate to have the Chandraghona Hospital with its facilities for cases we refer. Children with pneumonia, night blindness, pus pouring out of ears, physical abnormalities, a six month old baby weighing just six pounds, all are sent home with treatment and advice as best we can offer. We just hope they will survive until our next visit a week later.

Prevention

It is easy to be concerned only with curative treatment in such a needy situation, but we do place great emphasis on prevention. Each child on his first visit is vaccinated against TB, then a complete course against other diseases is started. Health education is given by the Bengali lady helpers, especially advice on clean drinking water and adequate rehydration of children during attacks of diarrhoea.

We aim to be friends to these needy women and children. By our actions we try to share God's love with them. We tell Bible stories using flashcards and give out tracts with a simple Gospel message. We try to give time to the women and care for them in a practical way. So often they ask why we care and this gives us a perfect introduction to sharing Christ with them. They ask the question. We can answer and they listen.

We have a great responsibility being with these people and sharing with them something of their anxieties and also joy as they see a child respond to treatment, who otherwise would have died. The baby who gains weight, when given nutritious food instead of rice water; the boy who recovers from severe worm infestation; the girl's discomfort eased when she receives treatment for her bone infection; most of all the joy when a mother or child asks one of the clinic staff to pray with her as she believes, are our rewards. Do pray for the five Bengali ladies and Bengali driver who make up the Under Fives' Clinic team. There is so much need in this area of Bangladesh and we have the opportunity to go to these people and share with them the good news of Jesus Christ.

Susan Headlam is one of our BMS nurses working at Chandraghona. She has a special interest in the work of the under fives clinics. This is especially important because in Bangladesh about a quarter of all the children die before reaching the age of five years old. She sees the great importance of preventive medicine and community health care, and has written some very useful books to help village health workers. The World Health Organization has taken an interest in these publications, which have been translated into other languages and reprinted as far away from Bangladesh as the Caribbean.

Yakusu hospital in the early days

'HEALTH FOR ALL BY THE YEAR 2000' —

a pioneering example of 'Comprehensive medical care' through a BMS Medical Service

by **Stanley Browne**

Dr C C Chesterman

'There's always something new coming out of Africa,' was the opinion of a Latin writer nearly two millenia ago. It was certainly true in one respect about fifty years ago. The 'something new' is now being hailed as the very last word in health care. It is called 'community health' or 'preventive medicine' or 'comprehensive health care'. And it was being practised in a BMS Medical Service based on the Yakusu Hospital (in present-day Zaire) way back in the '30's.

It all happened because Dr. (now Sir Clement) Chesterman, appalled by the terrifying spread of sleeping sickness among the people living along the banks of the River Congo — wiping out whole villages and communities — determined as a Christian doctor to do something about it. The rest is history, written up in learned medical journals. Dr. Chesterman was backed up by Dr. Raymond Holmes, Sister Phyllis Lofts and a wonderful team of African medical auxiliaries. Before I arrived there in 1936, the sleeping sickness epidemic was controlled, the dramatic disappearance of populations was halted, and the foundations had been laid of a rural medical service. This included the establishment of small village dispensaries and the training of promising lads to man them.

Wonderful opportunity

Because of the phenomenal success of Dr. Chesterman's programme of sleeping sickness control, the government authorities invited the BMS to assume responsibility for providing a medical service over an area of about 10,000 square miles. What a wonderful medical and evangelistic — opportunity! It all

fitted in well with the developing programme of a BMS School in every one of the 500-odd villages in the area, each manned by a teacher-evangelist.

The curricula in the government-approved school for medical auxiliaries were upgraded, and a five-year course of training instituted for suitable Christian lads from the BMS Schools at Yakusu and Yalema. By the early '50's, boys were being admitted from Protestant Mission Schools from all over the east and south of, the then, Belgian Congo, from 15 Missions, and girls were being trained as Assistant Midwives.

Improved Standards

In the Yakusu district itself, complete medical coverage of the population was assured through 18 health centres and 35 treatment centres. All the former were manned by trained medical evangelists, the latter by aides selected by the local villagers, and trained and supervised by the man in charge of the health centre every six weeks, to supervise the work of the medical auxiliaries in charge and to examine patients. When our own staffing needs were satisfied, the successful trainees, proud holders of the government diploma, went into Mission, government or Company employ. They were able to diagnose common ailments, use of microscope, and organize Baby and Toddler Clinics and Antenatal Clinics. The whole standard of health and hygiene in the villages improved enormously.

In 1947, we had the joy of seeing the end of the sleeping sickness epidemic

Clinic prayers by team from Yakusu

with the cure of the last patient. The whole population (of 105,000) had been vaccinated against smallpox. The endemic disease of yaws, which had claimed 9,000 cases a year, was halted.

Tuberculosis was controlled. Cerebral malaria, which had killed 200 infants annually before prophylactic medicine was distributed through the 18 Baby Clinics, became a thing of the past. Hookworm and the resulting severe anaemia disappeared from the school children. In the early '30's, schistosomiasis affected 100% of the school population; in 1957, not a single case could be found.

New foods, such as soya bean, were introduced through the demonstration gardens around the health centres, and the standard of nutrition was raised noticeably.

Leprosy Drugs

A complete census of the population for leprosy was undertaken, with bacteriological examination of material from every suspect. A plantation of two and a half acres of chaulmoogra seeds had been made in the early '40's, but the oil from the ripened seeds was never used for leprosy treatment. The arrival of the first delivery of the new drugs for leprosy coincided with the appearance of the first fruits on the trees.

The medical auxiliaries played a full role in the evangelistic outreach of the Church, and their wives (many of them trained midwives) helped their husbands in all ways. Because of their close and friendly rapport with the local village communities and their leaders, these husband-and-wife teams were able to detect disease in its early stages and take appropriate action; they organized classes in hygiene, in simple cookery, and in baby feeding with transitional weaning foods, and they prevented an enormous amount of disease and suffering.

This was 'comprehensive medical care' long before the phrase became popular. It was practised and demonstrated through a BMS Medical Service.

Joyce Brown (left), Dr Eleanor (right)

SOWING SEEDS OF HOPE

Joyce Brown has been living and working in the village of Devkot, Nepal. She describes it as a 'low-caste' village, three hours' walk from the United Mission to Nepal project of Amp Pipal. Amp Pipal itself is six hours' walk from the road. Here she tells of her work, and its significance in terms of Community Health.

MANY people ask us what we *do* in Devkot. I live and work there with my colleague, Dr Eleanor Knox, a paediatrician from Australia, who belongs to the CMS. Well a lot of what we *do* has just been living and being among the people, learning about their reactions to life, and our reactions to their life.

My usual reply is to say that we are sowing God's seed of hope to people, who are among the hopeless of Nepal. Although Nepal is a Hindu country, and there are limitations to the preaching of the Gospel, there are many ways and means by which we can sow God's seed of hope. In one way, because of their hopelessness, these people are more open to the Gospel. Also there are opportunities to awaken the possibility of change in their minds. We need to have Christ's hope for them.

Understanding the problem

In order to sow the seeds of development and to help the people see their problems, we need to have an understanding of their difficulties ourselves. These include poverty, ignorance, superstition, an insanitory environment, lack of food, poor health habits, inadequate medical care, and bondage to their fatalistic Hindu religion. All this takes time. After three years of residence in the village, we are only just beginning to touch the surface of the problems.

My work has included co-operating with Eleanor, our Nepali Community Health staff, and our local trained workers. I have also been supervising the weekly mother and child health clinic in Luitel, an hour's walk away from our village, and our monthly mobile (which means walking on foot) clinics in the areas of Devkot and the surrounding villages.

Building up relationships

We have been living in the community of Devkot, using our medical skills, and encouraging people to take an interest in their own health care. We have laid special emphasis on the under-fives and on antenatal care. As much as possible we try to build up relationships with the local government workers and the village leaders. We have been involved in house visiting in the area, and we take many opportunities to teach informally.

Assistance has also been given in the fields of water improvement, horticulture, and animal health improvement. Our United Mission Rural Development workers have come and talked with the men of the village.

TB is a big problem. We have been extra vigilant in encouraging TB case finding, and in the follow-up of treatment and defaulters.

Responding to love

There has been an emphasis on non-formal education. Two local teenage girls have learned to read and write. Village helpers involved in mobile clinics have joined in informal training sessions held in Devkot village. I have started to work with two mentally retarded children, and have been much blessed in seeing them respond to love and concern.

The lack of motivation in individuals is reflected in the lack of community involvement in Devkot itself. However, recently, there have been encouraging signs of changing attitudes. About half the village, which totals 30 households, have dug themselves pit latrines.

We have continued to record the nutritional status of the under-five children. A new record of all households in the village has been started, each house being visited and each mother interviewed to try and determine maternal fertility and infant mortality. As you can see from the statistics, there is a need to concentrate on under-five care.

Ploughing

Talking of the seed, I think that we are still at the ploughing stage, still creating an awareness of the possibility of change and still trying to discover what works in quite a small way. These people cannot afford to take risks. They are struggling to survive and so we need to —

plant by our example,
water by being and living among the people,
weed by working with them,
and manure by the teaching of principles.

The harvest? We have to think in the long term, and perhaps we may not see it, but hopefully others will.

And yet constantly the Lord has been helping me not to give up when things are difficult, like when we are sick; or when I am trying to cope along with Eleanor battling with the waves of darkness and depression; or when we get opposition because of what we teach and believe about Jesus. A verse of scripture which I have found very precious whilst I have been in Devkot is:

'keep on sowing your seed, for you never know which will grow, perhaps it all will.' Eccles 11 v. 6.

Eleanor and I need your prayers so that we may carry on sowing God's seed in the village of Devkot.

FACTS AND FIGURES ABOUT DEVKOT

MALNUTRITION

Total under-fives	23	
On the road to health	3	(13%)
First degree malnutrition	5	(22%)
Second degree malnutrition	14	(60%)
Third degree malnutrition	1	(5%)

SURVEY OF FERTILITY AND INFANT MORTALITY RATE — OCTOBER 1982

Total number of mothers interviewed	30	
Livebirths	152	
Children now living	110	
Deaths	42	
Of those who died, 32 were under five.		
Total number of mothers over 40 years of age	10	
Their average number of children	7.4	
Their year of marriage; under 15	5	
15-20	2	
20 +	3	
Number of children who died		
under one month	6	
1 month-1 year	7	
1-4 years	6	
over 5	8	
Total of deaths under five	19	(70%)
The number of livebirths	74	

Devkot village

Aerial view of Bolobo hospital

Joan Parker

NEW LIFE IN BOLOBO

by **Vivian Lewis**

The Bolobo Hospital is coming to life again. The hospital, which was initially built and staffed by the BMS, was leased about ten years ago to Fomeco a government medical agency, when the Society was not able to station a doctor there. But, as Dr David Masters wrote in his article in last November's 'Missionary Herald', when Zaire's economic situation plummetted in the late 70's, the position at Bolobo deteriorated.

Medicines and drugs were in short supply or non-existent; the supervision of staff was minimal; standards of care fell alarmingly; and because of the isolation of Bolobo, national doctors didn't want to serve there. Confidence in the hospital's care disappeared, until in the end the local people pleaded with the CBFZ, the national Baptist Church authorities, not to renew the lease when it was due to expire last December. So the Church agreed to take over the running of the hospital again.

To this they looked to the BMS for help in staffing and re-equipping the hospital. Dr David Masters was appointed Medical Director by the Church's General Assembly. Sister Joan Parker, a missionary nurse who had served at Bolobo in the past, felt called to return to Zaire to assist in the 'take-over' and re-establishment of the hospital. And with the agreement of the BMS, Richard and Elisabeth Smith, newly appointed missionary nurses, were allocated to Bolobo.

I had the privilege of visiting Bolobo recently, and they described the situation at the 'take-over'. Dirt and filfth everywhere. Broken down equipment discarded and cluttering up the wards and stores. Nursing care virtually non-existent. The lack of confidence in the hospital was such that there were only half a dozen patients in the 83 bedded hospital.

The staff were dismissed, and the newly set up hospital management committee re-engaged those nurses whom they believed would enhance the care and love of a Christian-run institution. There are therefore fewer Zairian nurses than before. They receive much smaller wages than before. But with the new standards creating a renewed confidence in the hospital, the probability of many more patients and far more work than before.

Getting Ready

The missionaries and their Zairian colleagues set to with a will. The stores and pharmacy were made secure and burglar proof, so that the medicines and equipment sent by the BMS and other agencies should not 'go walking' as we say here in Zaire. Wards, treatment rooms, stores and offices were cleared of the accumulation of years of neglect, cleaned and washed. Those beds that could be used were set up in some of the wards, and though there were no mattresses or bed-linen, the place was made ready to receive patients.

By the time of my visit, less than a month after the 'take-over', there had already been 51 deliveries in the maternity department, which is just one of the responsibilities Joan Parker has. Dr Masters had decided to admit only emergency cases, but the number of patients had already grown to well over forty. As I walked around I saw Richard Smith dispensing drugs and supervising the work of the tidy, well-organized pharmacy. That too is just one of his jobs, of course.

Urgent Needs

They are battling against incredible odds. For instance, there are large underground water tanks, but the pumps that should send the water to the high storage tanks, which would give running water to the hospital, are broken down. There is no-one to mend the pumps, so no running water in the hospital. Water has to be hauled up in a bucket from the underground tanks. The generator that should supply electricity to the hospital has broken down, and there is no-one to mend it. So it is a hospital with no electricity. In and around the hospital and mission station there are three broken down land-rovers and other expensive equipment in different stages of dis-repair, and no-one to repair and maintain them.

Talking with Dr Masters about their needs, the priority is of course, more staff. A permanent maintenance man, who could repair the pumps, generator, and other equipment, and keep them running, and who could maintain the buildings and missionaries' houses in decent order. More missionary nurses who could share the tremendous work-load that Joan Parker and Richard Smith are carrying. Someone to organize the hospital, and relieve the medical staff of the administrative burden. In time another doctor to work alongside David Masters. Hopefully, some of these needs will be met.

On my fleeting visit, I was greatly impressed by the sense of dedication to the tremendous task these missionaries are facing. Here is a hospital coming to life again after a period of neglect. The love and care of Christ is being shown anew to the 100,000 people in the area the hospital serves. But more help is needed. Pray the Lord of the harvest that He will send more labourers into this part of the vineyard.

Alan *and* **Janice Brown** *will be joining the team at Bolobo later this year. Alan is a craft teacher and will be an administrator and handyman at Bolobo. His wife Janice is also a teacher and it is hoped that she will be able to help in the Bible School amongst the wives of the students. Alan and Janice, who come from Wigan, are at present studying the French language in Belgium. They have three boys aged between four and eleven years.*

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AFRIC'S
FOUN

Joyce Rigden
about Living

ONE OF the exciting things about travelling in Zaire, the vast difference in the modes of travel, and the way that air travel has been taken for granted. This is a prime example of the tremendous gulf between primitive ways of life which continue side by side with the technological ways of the West. I flew in a small Fokke as well as in a jet belonging to Air Zaire, but the greatest thrill was the flight in a Cessna of the Missionary Aviation Fellowship which took my son and his family 'lock, stock and barrel' when he left Pimu to work at Kimpese.

Flying over the equatorial area of Zaire, I was amazed at the vast amount of water below. How wide the River Zaire looked. How the many islands looked like shoals of enormous fish floating in it, what large lakes they were too. The words of a hymn came to mind:

'Where Afric's sunny fountains
Roll down their golden strand.'

I had never realized how apt they were.

Looking down from the plane the *fountains* sparkled silver in the sunlight, like diamonds in a setting of gold, laid on green velvet. Sandy roads, like fine threads twisted and meandered through the vast, dark, broccoli-like forest area. I could scarcely believe that somewhere down there I had been living. I had walked along some of those paths and bathed in that water.

A source of disease

Yet for all its apparent abundance, water is a problem as in many other parts of the world. Where there is water, there people congregate to wash themselves, their children, their clothes and their cooking pots; there they soak their Kwanga to remove poison; there they catch fish; there they drink and take water away for the needs of the day. Yet this very thing, which is so necessary for life, is so often the source of disease and even death.

One weekend I went with Rosalie Harris to visit Diadia, a village of 57 people high in the Bangu Hills, a four-hour walk and climb from CECO Kimpese. The last part of the track was very steep. At the top we were weary, dusty, hot and thirsty. Longing for a cool wash, I learned that I would have to go down the other side of the hill to reach the stream which was the village water supply – (definitely no 'mod cons' here). I felt I could not take another step, not even down, let alone climb back up again.

Then Berthe, the student who had walked with us, appeared with an enamel bowl of water on her head. She had been down to the stream and back again in the time I had been thinking how weary I was. How extra cool and refreshing that water seemed. In this village the most important daily task is the fetching of water. This stream eventually dropped as a waterfall into a deep and narrow gorge, making a pool deep enough for swimming – a favourite picnic spot for missionaries. Not far from this stream is a small river, in which you must not bathe, since it is infected with Bilharzia.

A warm welcome

The small protestant community of the village made us very welcome. We stayed the night and next morning Rosalie called them together for a service. It was a lovely experience to worship in such a high place with wonderful views all round. There were no Bibles or hymnbooks so Berthe led the singing and taught something new. We left laden with gifts of peanuts, bananas, kwanga and a live sheep!

SUNNY TAINS

Green talking Water in Zaire

Service in home, Diadia, Bangu Hills

Fortunately a young man was returning to CECO so he took charge of the sheep, carrying it over his shoulders when we crossed the log bridges.

On another occasion I visited Tondo, and watched Tim Reed putting the roofing sheets on the roof of the new Maternity building. I was so pleased to see the progress of our Women's special appeal. In the evening I had a swim in Lake Tumba. Around me African children splashed and dived enjoying as I did the silky coolness of the water. Looking out across the lake from the bank it appeared as blue as the sky it reflected. But in it, I realized how brown and dirty it really is! For one awful moment, I had the feeling that when I emerged I would be as brown as the children! On the shore is part of the water system for Tondo, a pumping installation which is to take water from the lake to the village and hospital, but it is not complete. It is good news indeed that Christian Aid is going to assist with the completion of the project.

By contrast, Kimpese has a piped water supply, which 'our' Dr David Wilson helped to install when the hospital was built. It (the water system) has since been taken over by *Régédeseau,* the Water Authority. Sometimes at first light I could see people carrying all sorts of receptacles converging on our neighbour's rain-water tank; mothers with children of all sizes, older girls with smaller sisters, each with some sort of container. These filled, they would hoist them on to their heads and proceed home, more slowly now and often in single file. This was because, without warning, the water supply had been cut off and so families had to get water where they could. We, too, were in some difficulty, until a water barrel was provided. The Government has now agreed that the hospital shall receive its water free of charge, but for the houses and hostels another source of water is urgently needed.

To be continued next month.

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MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

Hitting them to Kingdom Come

By this time, tributes will have been paid to the scholarship of the late Rev Harold Mortimer Angus, of Mill Hill, a great servant of the Society in India, first appointed in 1916.

But it does no harm to remember that even great missionaries had some spare time, otherwise they would have been burned out long before their time.

'H,' as he was known to his colleagues, was a very good cricketer, as was his cousin, the late Dr G. H. C. Angus, former Principal of Serampore College. Some memories may still be stirred by stories of a holiday the cousins shared in Shillong, Assam. It was cricket week and they were invited to play in one match. The details may be lost in an ancient scorebook but the fact was that they hit the bowling to regions more commonly known as kingdom come and few who watched could take it in that they were missionaries and not old 'pro's'.

In later years, their prowess was confined chiefly to an annual fixture between the Principal's XI and Serampore College team.

The photograph reproduced herewith was taken at Serampore in 1957. 'H' is the figure in the front row, holding the bat. On his left is Norman Ellis, superintendent of the old Baptist Mission Press, Calcutta. Third from the right in the back row, is Canon Peter May, then Principal of Bishop's College Calcutta (not too often mistaken for the old England captain, but a useful bat, nonetheless).

Serampore had one or two other sportsmen on the staff, at different times, notably Donald F. Hudson, now of Bradford, retired also from the BMS, who was a clever footballer but an even better punter — on the river, we hasten to add — in his Oxford days.

Top Class Player

Frank Wells, once of Udayagiri and now chaplain at Eltham College, was a top-class hockey player, and his brother-in-law, Stephen Maltus Smith, could not have risen much higher at Rugby Union: he played for England.

There was another Rugby Union man at Udayagiri: T I Bowen, still remembered by the faithful in his own land: he played for Welsh Universities.

One more remains to be added to the tally — although there must be many others, 'in their time'. He shall be nameless, although, happily, still with us.

He was a sound goalkeeper and was once persuaded to turn out for Stewart School, Cuttack, Orissa, in a local derby, against Cuttack Town.

The opposing centre-forward — there were no 'strikers' in those days — came at him, with his foot up. What happened afterwards was sufficient to cause a pitch invasion. . . . The goalkeeper calmly sidestepped his opponent and shoulder-charged him into the back of the net.

Peace was eventually restored. Eventually . . .

B G Ellis

Teaching at Bolobo . . .

RUTH JONES left in January to join the missionary team at Bolobo. Ruth is a native of Wales being born in Bangor in 1961, but she has lived most of her life near Newport in Gwent.

She was brought up in a Christian family, and at the age of eleven she came to know Jesus as her Saviour. She was baptized 18 months later at Pontrhydyrun Baptist Church, Cwmbran, where she has been a member ever since.

She says, 'The desire to become a missionary has been with me as long as I can remember. When I was 14 this became a deeper conviction that God was calling me to overseas service.' It was at this time that her interest in teaching English as a foreign language was aroused.

Ruth took a language orientated English degree at Leeds University and at the same time engaged in voluntary teaching of immigrants, mainly to test whether this was her vocation.

She first approached the BMS in 1980 and was accepted by the Candidate Board in September 1981 for a two year period of service. After training at Selly Oak, and in Belgium she has arrived in Zaire to teach English in a secondary School at Bolobo.

Harold Mortimer Angus

MANY friends remember with affection the Rev Harold Mortimer Angus, who died on January 21. 'H,' who was 89, joined the BMS in 1916. He worked for two years in Serampore before moving to Barisal, Chittagong and Bishnupur. He worked as a member of the home staff from 1937-46 and then returned to Calcutta for three years.

He worked in Assam under the auspices of the British and Foreign Bible Society finally retiring from active service with the BMS in 1963.

For his work in Bible translating he was made a honorary life governor of the British and Foreign Bible Society.

The Society was represented at his funeral on January 28 by the Rev David Staple, when a service of thanksgiving was held at Hampstead Garden Suburb Free Church.

That wasn't right, we only served them

It is always a good thing when a church community gets caught up in a piece of loving service. A group of poorer folk have been identified. All have been invited to come and receive a meal — no strings attached. The deacons and church members have served their guests, who have all been most appreciative.

'But it wasn't right,' said one of the deacons at the end of the day, 'we only served them. We should have sat on the floor and eaten with them.'

The other church members agreed, and the next time such a meal was held, they served their guests, then sat down on the floor and ate with them.

The church at Cinnamon Gardens in Colombo, Sri Lanka, found itself led into this interesting and illuminating piece of service just within the last year, according to Peter Goodall, BMS missionary and pastor of the church.

That was not the end. Having won the confidence of the needier folk, the church people asked if there was any other way they could help. Tentatively the reply came from the few whose concern overcame their pride and shyness, 'Please could you help us get the books and pens for our children to go to school.'

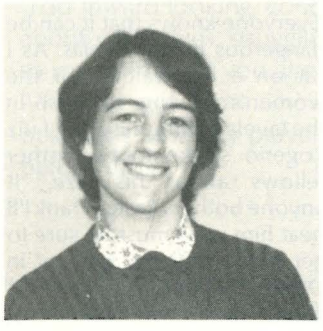
Officially, education is compulsory in Sri Lanka, but if children do not have the necessary books and equipment, they are handicapped and sometimes prevented from benefiting from the education offered. Enquiries soon revealed that the need was widespread. Hundreds of rupees were collected within the church, and the children presented with the school books and pens.

Service, followed by a closer identification, and then opportunities for further service. Is this a pattern for our own church life?

Incidentally, after the second occasion the same deacon was heard to say, 'That wasn't right. . . .' He went on to speak of some other area of further service. How would we, and our fellow church members, have completed his sentence?

Cinnamon Gardens Baptist Church

. . . and at Kinshasa



'When I made a commitment to Christ, I believed that God wanted me to work abroad one day. It was only after college, and three years of teaching that I was sure that God wanted me to teach abroad. Since applying to the BMS I have spent a year at St Andrew's Hall and four months in Belgium studying French in preparation for going to Zaire.'

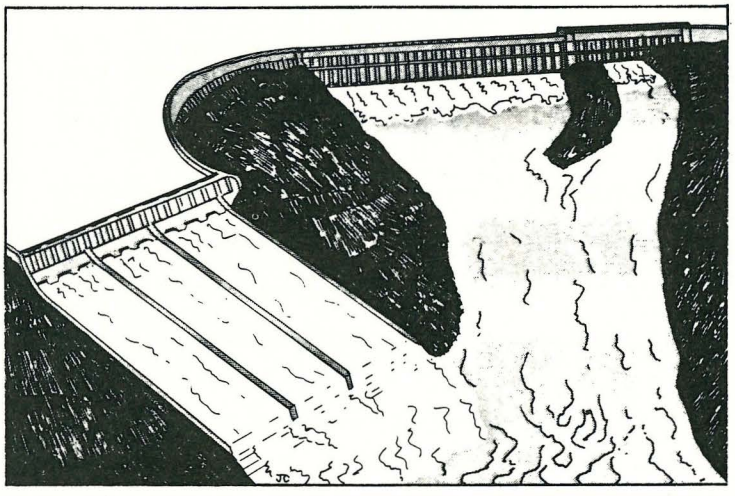
SUSAN SHIELDS has now joined the staff of the British Association School in Kinshasa, Zaire. Susan comes from Tunbridge Wells and has been teaching for three years in Slough.

Both her parents were missionaries, 'So I grew up aware of the need to tell of God's love to all people,' she says, 'and to show that love through practical service, whether in Britain or abroad.'

Progress at Itaipu

The completion of the Itaipu dam at Foz do Iguaçu and the formation of the new lake, in October marked another stage in the building of the world's largest hydro-electric project, due to be completed by 1988.

The enormous work force, which reached a peak of 35,000 in 1981, brought growth and progress to the region, and presented a tremendous evangelistic challenge to the churches. This was undertaken by a perhaps unique work of cooperation between Baptist agencies. Derek and Joanna Punchard, of the BMS have been there from the beginning in 1976.



Evangelistic outreach projects were undertaken by Baptist Seminary students financed by the local church, state unions, the Nation Missions Board, and the Southern Baptists of USA. One of the permanent workers designated to the team ministry was Jim Moon, son of Southern Baptist missionaries. The work continues with five Baptist congregations now meeting in the town, and over 200 new Christians have been baptized in the past 5 years.

Cuban Christmas

Ailsa Mackintosh, of the International Fellowship, works as a Secretary in the diplomatic service in Havana. Her home church is Bromley, she writes:

For Cubans, the outward trappings of Christmas — the shops, the fairy lights, the superabundance of food and drink; even a day off work — don't exist. So it is back to basics, even if a few rather tatty plastic Christmas trees have survived since pre-revolutionary days.

Christmas Eve is a family occasion, and Christmas Day a normal working day for everyone, schools included. But a special musical service, for which the choirs have been practising for weeks, is held in the evening. The Cuban carols accompanied by castanets and other instruments are particularly lively.

The Sunday School classes have their own programme of singing and recitations, after which each child receives a little present and a plate of food, which rapidly disappears.

Food, being strictly rationed, takes on a special significance. This year, on New Year's Eve, the church made a heroic effort and produced a communal meal for more than 200 members before the watchnight service. The preparations involved three young men travelling by train far into the country, to a farm, where pigs were known to be for sale 'on the free market' (a concession made by the government for New Year). They hauled two pigs back in sacks to Havana, where they were cooked in a baker's oven, for lack of a big enough oven at home. At the party, we each enjoyed a small portion of pork, along with the beans and rice contributed from people's rations.

The watchnight service followed. Towards the end, as midnight approached, we all waited in silent prayer until the hooting of cars outside announced the arrival of 1983. Then everyone was on the move, hugging and kissing and wishing each other God's blessing for the New Year.

In future years, at Christmas, I shall always remember the joy and the exuberant faith of this Cuban church, and, above all, their love and kindness to a foreigner in their midst. Love does indeed break down the barriers of language and different customs.

Muslim Missions

Will Europe become a Muslim continent in the near future? *Al-Islam* a paper for German Muslims has made this prediction. It says, 'if human civilization is to be kept from destruction, Islam is the only religion for the world of tomorrow.' It believes that Islam will soon be the largest of the world's religions. There are more than 53 countries where Muslims are more than half the population.

Another report, this time from the Evangelical Centre for World-View Questions, Stuttgart, reveals that some Muslim theologians are advocating the use of Christian missionary methods. They feel that there are special opportunities in Europe now that the Church seems to have lost its identity.

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Body Guard

THIS amusing snippet comes from Frank and Dorothy Vaughan's latest letter. They are working at Cotia, São Paulo, Brazil, among the *favela* folk.

'Everyone knows that it can be dangerous in the *favelas*. As I sat on a log waiting for the women's meeting to finish in the favela community hall, Luiz Rogerio spoke to two other fellows about his size. 'If anyone bothers Pastor Frank I'll beat him up.' I must be sure to get him a birthday present in October when he is four years old.

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NB. Please mention the make and model of your computer.

Q's Q's Q's by Deka

In the spring of 1981 a group of Christians from the Church of North India came to visit a group of churches in Derbyshire, the two groups see themselves as Partners in Mission. On their return to India they wrote a report on their visit — many comments and phrases in it leaped to life for me — challenging, piquant, humbling and thought-provoking. Let me share a few with you.

'The first thing that came to our notice was the fact that the Church in England — is a minority.'
'You are not sufficiently aware that the Church is primarily, God's people — or "a Peoples' movement" as we are fond of saying back in India.
'Too inward looking, concerned more about yourselves, struggling somehow to maintain what you already have.'
'We have not come across many occasions of family prayers or graces before meals.'

Ourselves as others see us — some of them strike rather near the bone, but healthy reminders none the less.

QQQQQ

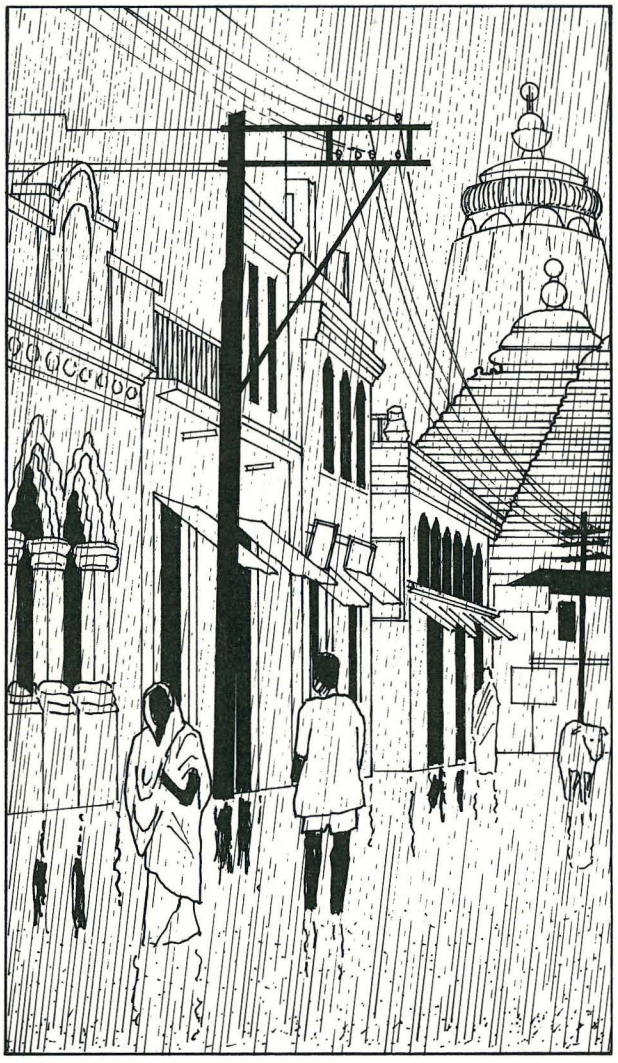
Rain in the UK usually seems to be too much, and perhaps we do not often rejoice about it, but then we take our water for granted. I've been thinking about this lately for various reasons.

Vivian and Gwen Lewis wrote:

'Greetings from a hot and wet Kinshasa. Rejoice with us that it is wet, the rains were late starting this autumn, and people were beginning to get anxious. But we have had some good, prolonged, heavy rains this past two weeks, so the gardens will flourish. In Europe, where water is always "on tap", we take it so much for granted. It is in a country like this that one realizes how dependent we are on the elements and seasons. And that means, dependent upon God. It is good to be reminded of that.'

Or think again of the diocese of Sambalpur in Orissa — part of the Church of North India. In 1979 flooding and much damage, and the church had to engage in relief work. In 1980 a severe drought, and the church was involved in the drilling of 300 wells. Finally in 1982 the worst floods in living memory.

Too much, or too little, water in the right quantity is vital for life, and I expect we hardly ever think about it here.



An Active Worker

MRS GWEN DEBNEY, a member and life deacon of the Beaver Park Baptist Church, Didsbury, has, until recently, been a very active worker on behalf of the BMS, in her church, and in the wider area of Manchester and district. For a number of years she was a member of the BMS General Committee and served on several of the sub-committees.

There are many in the church who pay tribute to Mrs Debney's encouragements, and even today, at eighty years of age, she is still urging young people to look towards Summer Schools for the holiday of a life time!

At the age of 80 she now feels it is time to relinquish many of her responsibilities. We are sure that the many readers of the *Herald* will join us in our expression of thanks to her for all her service in so many different ways.

...we had to shout into her ear

BISHNEY IN HOSPITAL

Part two of Eleanor Knox's story of illness in a Nepal village. Bishney arrived in hospital just before Christmas. We take up the story in the following January, 1978.

IT WAS difficult to communicate with Bishney, because she had become very deaf during her illness. We had to shout into her ear, in front of all the others in the ward. Conversation was not easy.

At first, she seemed unable to give attention to anything that was said to her. All she could think of was how much she wanted to go home, the difficulties she had, and whether or not anyone was bringing the food supplied from home.

Various treatments were tried for her anaemia, along with TB treatment, but her blood did not improve. She needed a transfusion every four weeks or so, and it was difficult to find donors. Neither her family nor any of the local people were willing to give. There was just the handful of mission folk, or rather those with compatible blood. Fortunately she was blood group 'O'.

A good opportunity

Sometimes she would come to my house, either to ask for food, or just because she was bored. She would appear at any time, even at six in the morning! It was a good opportunity to tell her about the love of God and about Jesus a very little at a time, and as simply as I could. She began to learn a little of Jesus and God opened her heart to His love.

I did not visit the villages much during these months, partly because of Bishney and partly because of tummy troubles, which meant I could not eat village food. So I was usually at home in the early morning, or the late afternoon at the time when Bishney might appear.

When I did visit Devkot village, there was quite a changed atmosphere. People were asking eagerly after Bishney, with expectation instead of foreboding. Generally there was a more friendly spirit.

In June we promised her that she could go home in the Nepali month of Assar in

...I was amazed at what she was able to do

Amp Pipal Hospital

time for the rice planting. She was much better in herself, but her blood picture had not improved. She still needed to have a transfusion every four weeks. It really was a miracle that she stayed so long – six months – in hospital.

Back home

So she went home in the middle of June, with instructions for her to come back for another transfusion, if things got worse again.

I visited her a couple of weeks later. It was amazing to see what she could do with blood in such a condition – cutting grass for the animals, carrying water from the well. She was very happy.

In July I went to Pokhara. While I was there I heard that Bishney had died. She became very anaemic once again, but could not be persuaded to return to hospital. Instead she went to her mother's home and died there. Her husband went a few days later to take her to hospital, but she died before he arrived.

Folk were different

I wondered what reaction I would find when I next visited Devkot. I was amazed. The village folk were so different and they treated me as one of the family. Previously some of them had tried to make a joke of anything I said, or they would ask me a question, just to laugh at the answer. Now these same people were gentle and they asked questions as though they really wanted to know. 'You don't believe in *puja* do you? What do you believe about heaven?' said one man, straight out of the blue. So I told him about the love of God, and Jesus preparing a place for those who belong to Him.

Mussey, Bishney's husband said he would not stay at home now. He was going to look for work in India. 'Who is there to stay at home for now?' he said. His mother, his two children, and now his wife, have all died. He is about 24 years old. We cried together as he told me the story of her death, and I assured him he had done all he could for her, as I believe he had.

Later, when I was talking to the *Pradham Pancha* he told me that Mussey's father had a large debt from Mussey's wedding (for the feast) and Mussey hoped to earn enough money to pay off the debt. I suppose Mussey will have to pay off the debt for his first wedding before he can think of marrying again!

Continued next month.

...he was going to look for work in India

Where is he now? — Rev João Garcia

by **Rev M Elcome**

From 1969 to 1972 João Garcia trained for the ministry at Spurgeons College, when he visited many churches on deputation. He came to England from Brazil on the recommendation of BMS missionaries, to further his own theological education. He arrived with a sparse knowledge of English, but thanks to the painstaking work of the Abbey Road Language School he began the Autumn term at Spurgeons with enough English to make himself understood.

The three years of study that followed were not always easy, with necessary adaptation to a different culture, and the problem of reading theology in a language that was not his own. He persevered well and during that time his fiancée came to England as well, took her studies in English at Abbey Road School where she excelled, and eventually they were married at Abbey Road Baptist Church.

Then, study over, it was time to return to Brazil where there was work waiting in a series of pastorates, and in the Curitiba Bible School. So where is he now? Well he's in London, Ontario, Canada working amongst the Portuguese speaking peoples. There are many people, whose first (and sometimes only) language is Portuguese, living in the cities of Central Canada, a large proportion having come from the Azores Islands. João and his wife Lucimer have become pastors and evangelists in such a congregation, leading them in worship and in outreach. Their basic method is the one that works so well in Brazil, the evangelistic home Bible Study. Homes are visited where people are sympathetic and a regular Bible Study is held. The Scriptures are examined and the claims of Christ presented.

It sounds simple, but it works and in stark contrast to the zero growth of the English speaking Baptist Church, the Portuguese congregations are growing and seeing many conversions and baptisms. It is a real missionary work in a rather prosperous Western setting, where the people in need are being reached and won for Christ. Currently the Brazilian Baptist Mission Board is sending out other men to answer the call and challenge of the Portuguese speaking people in the cities of Canada.

How do I know all this? Well, my wife and I spent five weeks of my Sabbatical studies staying with the Garcia family enjoying the privilege of reunion with a former college colleague. And although I was there to study academic ecclesiology from reading theology, a lot was learnt in a practical way about how these Brazilian Baptists go about preaching the gospel and building up the church.

Great Potential

'One of the main impressions of the flight,' writes Vivian Lewis in a recent letter from Zaire, 'was the vastness of the country, and how sparsely populated it is. In the two hour flight we only saw one small town, and a few fishing villages nestling against the banks of the River Zaire.

'Yet its potential importance can be gauged by the international figures, who have visited Kinshasa in the last few months, including President Mitterand of France, the Vice President of America, and the new President of China.

'But the Church is here and the missions are here that the country might be brought under the rule of Christ as Lord and King. Pray for us that His Kingdom may come in and through us.'

MISSIONARY MOVEMENTS

Arrivals

Rev and Mrs R Davies and family on 20 November from Curitiba, Brazil
Mr and Mrs A North and family on 23 November from Kinshasa, Zaire
Rev D and Mrs Grainger and family on 6 December from Curitiba, Brazil
Dr D Withers on 7 December from Pimu, Zaire
Miss M Bishop on 21 December from Yakusu, Zaire
Miss P Goosey on 21 December from Kinshasa, Zaire
Mr T Reed on 21 December from Yakusu, Zaire

Departures

Mr and Mrs L Alexander and Rachel on 5 January for Pimu, Zaire
Miss S Shields on 5 January for Kinshasa, Zaire
Miss C Jenkinson on 5 January for Kinshasa, Zaire
Miss R Jones on 5 January for Bolobo, Zaire

MARRIAGE

At Market Harborough on 1 January 1983, **Mr Stephen P Mantle** to **Miss Isabel J Tooms** (going to Tondo, Zaire in March 1983)

BIRTHS

On 20 November, at IME Kimpese, Zaire, to **Rev T and Mrs Bulkeley,** a son, **Thomas Stephen**
On 30 November, in Gloucester, to **Mr and Mrs John Davis** (designated for Zaire), a daughter, **Becky**

DEATH

In Malvern, on 19 December, **Miss M E Bond,** aged 82. Honorary Member of General Committee since 1973.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (18 November-9 December 1982)

Legacies

	£ p
Mr F W Cartwright	100.00
Mrs V M Clarey	4,026.01
Miss M D Firth	4,000.00
Miss V George	4,185.67
Miss J W McFarlane	1,250.00
Mrs L Nicholls	100.00
Miss M A Peck	60.00
Mr H Rutter	51.45
Miss B M Williams	100.00
Mrs S A Williams	20,000.00

PRAYER GUIDE NOTES

Margaret Bishop (1 March) is at present on furlough.

Ken and Maureen Russell (4 March) hope to return to Zaire at the end of April.

Karen Rodwell (23 March) has finished language study and is at Amp Pipal looking after the Guest House until June.

General Work: Anon: £100.00; Anon: £7.00; Anon: £7.00; Anon (Cymro): £30.00; Anon: £30.00; Anon: £3.00.

Gift and Self Denial: Anon: £5.00; Anon: £10.00; Anon: £20.00; Anon: £5.00; Anon: £10.00; Anon: £1.00.

Women's Project: Anon: £5.00.

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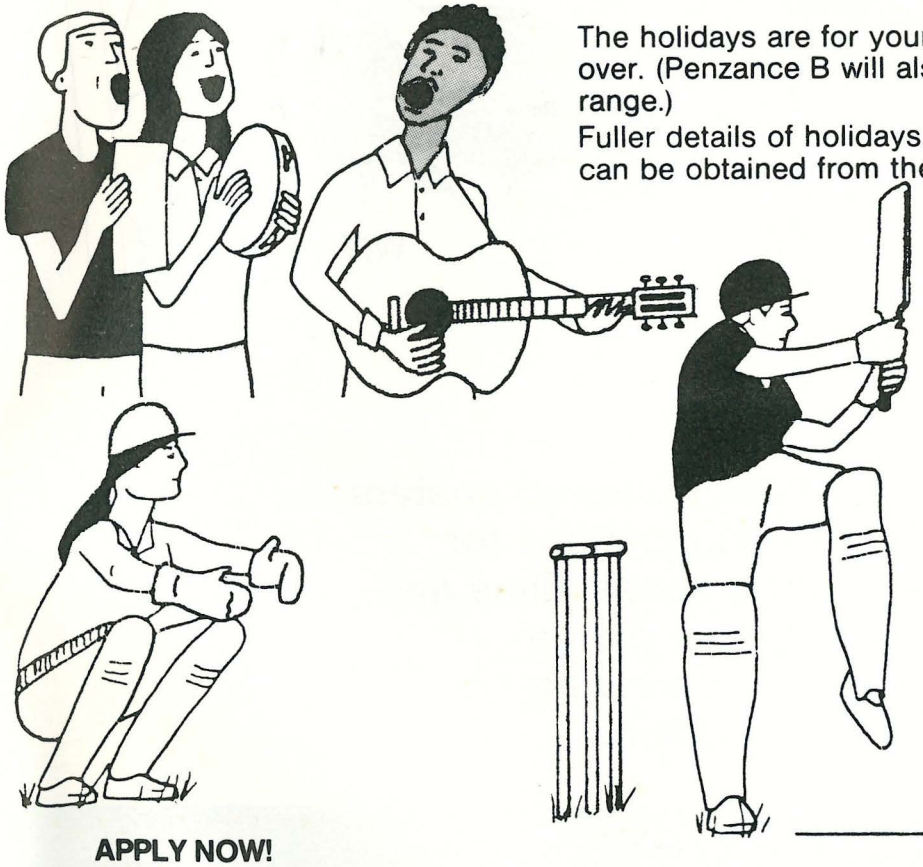
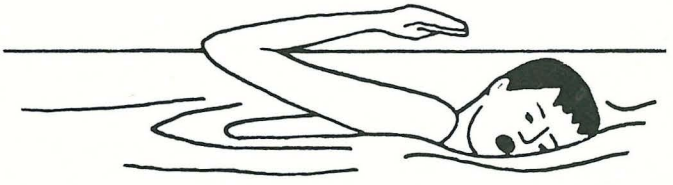


The holidays are for young people of 14 years of age and over. (Penzance B will also cater for families and an all-age range.)
Fuller details of holidays, centres and travel arrangements can be obtained from the BMS Young People's Department.

PENZANCE
'A' 30 JULY-13 AUGUST
'B' 13-27 AUGUST

EASTBOURNE
'A' 23 JULY-6 AUGUST
'B' 6-20 AUGUST

PITLOCHRY
30 JULY-6 AUGUST



APPLY NOW!
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MISSIONARY HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

APRIL 1983 PRICE 20p

NEW LIFE

APRIL 1983

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Baptismal service in Orissa

We share in the work of the Church in:

Angola
Bangladesh
Brazil
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

COMMENT

USE the word 'missionary' in our British churches and immediately the image formed in the mind of the average church member is of a special kind of person, who is sent to the faraway countries of Africa or Asia. Say 'missionary' to the ordinary Christian of these continents and the picture he sees is essentially of a white man, who comes from the more prosperous western world.

But the world scene, as far as the Church is concerned, has changed. This is no longer how it is. The trouble is that the new face of mission is a bit of a blur, that is if it is not completely hidden behind the traditional forms of mission, which are dear to us and which we believe succeeded in the past.

An identity crisis

'In all our churches,' said Samuel Ada, when he spoke to French Protestants last year, 'the faithful hardly see themselves, if at all, as messengers or missionaries, sent by Christ into the world and charged with the mission of announcing His salvation to men and women in the situations of their daily life.'

Christians have an identity crisis. It is weakening our engagement in missionary work, which we regard as something special, the exception, set apart from our own Christian lives. It is destroying the universal character of mission, which remains the privilege or the duty of the church in the west.

Giving and receiving

In his address, Samuel Ada goes on to talk about the way this false vision of missionary work is reflected in the attitudes Christians around the world have to each other. He believes that the churches overseas think in terms of what they can receive, and that the churches in Europe think in terms of what they can give. 'But the opposite is not true. When we think of mission the Christian in Europe does not think in terms of what he can receive, and the Christian overseas does not think in terms of what he can offer.'

What is the remedy? Each Christian, everywhere, should see himself as a missionary and learn to witness by his life and works, reflecting on the problems of his society and time, and engaging in those actions which spring from them.

Mission begins 'where a man of faith in Christ meets a person who has no such faith. The mission field includes all six continents.' To do Christ's work, Christians need each other. The story of mission today needs to be the story of a worldwide church giving, receiving, sharing and interdependent otherwise it will fail.

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NEW LIFE IN CHRIST

Earlier this year, BMS General Secretary, Reg Harvey, visited parts of Asia. Here, extracted from his letter to ministers, is an account of a baptismal service in Orissa, India.

Baptism, Orissa

SUDHANSU NAIK was a pastor in the Church of North India when he was given a BMS scholarship and came to study at Bristol Baptist College for one year. He has now returned to the Cuttack diocese of the CNI and has been appointed Superintendent of an area. It is one of those areas which, over the last half of 1982, suffered first cyclone, then devastating flood and now the beginnings of a disastrous drought.
I was able to travel with him, and with others, to a village church for a baptismal service. It was held outdoors under a canopy of branches, the breeze whipping and moving the branches, giving a background of noise even as we sang our praise and as we shared in worship.

From the fronded shelter there was a walk of several kilometres to the baptismal pool. No tiled baptistry this, but instead the site of a devastated dam. Huge areas of sand and dried mud pointed to the extent of the original water catchment. The massive floods of previous months had torn a vast hole in the dam itself, and all that remained of the stored water were small residual pools. Our baptistry was one such pool.

There were 24 candidates, ranging in age from the teens to over 60. They had been prepared for their baptism and reception into church membership for twelve months or more. As the congregation gathered on the sandy slopes overlooking the pool, the candidates proceeded two by two into the water. Sudhansu Naik stood side by side with the pastor of the village church. Two at a time these folk were baptized, making clear their profession of faith in our Lord Jesus Christ. After each baptism the congregation burst into a joyous song.

The witness was made to all and sundry, and there were other folk in other pools, washing themselves and their clothes. As the service proceeded, so it attracted an audience of the dam-repairers, who came and stood, mud staining their clothes and their bodies from their labours, but their minds and their ears tuned to this particular witness to a Christian faith.

Within that area, even within the first three weeks of the new year, over 100 baptisms have been recorded. The lives of men and women are being enriched and transformed by the power of God's love.

I was very glad indeed, both to share in the service and to see how Sudhansu Naik himself is being used in the ongoing ministry together with the pastors of the area. The needs are incredibly great, for each pastor needs to over-see several other village churches, and they have no means of transport to get from one village to another. Enquiries are still coming forward in good numbers and the whole area is one of church growth and encouragement. It was good to see the power of God's love and of the Gospel at work in Asia.

**'Because I have put my faith in the Lord Jesus,
I am being baptized, I am giving witness,
That my old life has already gone.
I am being baptized, I am giving witness,
That I have received New Life.'**

THE NEW WATER CARRIERS

by

Joyce Rigden Green

WHEREVER missionaries settled they attempted to provide a clean and adequate water supply. Wells have been sunk as at Yakusu, pumps installed to take water from rivers, streams or lakes, as at Ngombe Lutete, Pimu and Tondo. But when pumps fail and parts are unobtainable, the bathrooms with taps and flush loos are a bit of a mockery as people have to revert to earth closets and a dependence on rain.

Rain brings new life from the earth and refreshment. Lack of rain causes famine. In Kimpese the rain came two months late causing loss of crops which may lead to an increase in malnutrition among young children by the end of the year. This change in the pattern of rainfall may be due to a new policy of clearance in parts of the central forest area. Equally, rain deluging down can wreak havoc, ruining dirt roads, cutting the surfaces into deep gullies, flooding them and washing away log bridges.

Garlanded Baptistry

One such bridge crosses a stream at the foot of a rise on which stands the village of Kwala. A baptismal service was to be held there for 77 candidates from the many villages in the area. Before the day, the candidates worked on the stream which was quite shallow at that time, to make it suitably deep. They decorated the banks with garlands of variegated leaves and flowers, and placed three crosses in the stream. We woke to a perfect summer morning with a hint of mist in the tree tops. At 7.30 am after a prayer meeting in the church, Pastor, candidates, catechists, congregation and onlookers streamed down to the bridge and the banks. Although the 'baptistry' was some little way from the bridge, the questions, the joyous answers and the solemn words 'on your profession of faith, I baptize you . . .' came clearly across the water and the words of the baptismal hymn were loud and clear from the congregation. There could be no doubt in any onlooker's mind as to what we were about. It was a wonderfully public witness to passers-by on this busy road. It was like holding a baptism on the M1 or in the middle of a busy high street in England!

The baptisms over, we went back to the church, but there were too many people for us all to get in. People sat on the steps of the pulpit, on the platform, on the window sills, and leaned in at the windows wherever there was space. Pastor Bambimbo, now studying in Switzerland, who was 'chef de post' (equivalent to our area superintendent) received the newly baptized into membership. Lapsed members, who had mended their ways were re-instated, and a number of babies were brought for blessing. Several choirs had come and they sang at least two items each. With all this, the Bible reading, sermon, prayers and communion, it seemed a very long service. It was about 2.00 pm before we got our meal. But even then there was no let up for Pastor Bombimbo as people came to talk over problems and seek his advice, and among these were two local chiefs. They looked a little out of place with their head-dresses, grass skirts and necklaces of animals' teeth.

A Parable

To me, this baptismal service was like an acted parable showing the relation of Christ to the believers. To this stream of water all the villagers came for all their bodily needs, cleansing food, life-giving drink and enjoyment. To Christ, the Christian comes for spirit-giving drink and enjoyment. To Christ, the Christian comes for spiritual cleansing, sustenance, abundant life, eternal life, for 'springs of joy'. He is our sufficiency.

At first it was the missionaries who brought this 'Living Water' to the people of Zaire: now the church is independent and growing, and it is the pastors who are the 'water carriers'. These men are

trained at the Bible Schools at Yakusu, Bolobo and CECO Kimpese; there is also one for catechists at Pimu. But they are hampered by lack of books, such as commentaries (particularly so at Bolobo) and other essentials such as writing materials. It would be good to have more books in French, but even better, books in their own language. How can you learn in depth if you do not have books? How can you study if you do not have books in a language you can understand? How do you cope if your 'flock' are too poor to support you? How do you care adequately for your members scattered through the forest villages if you can only travel on foot? These men are keen and eager (Yakusu had forty applicants for ten places) — but when there are so many difficulties to overcome it is like trying to carry water in your hands. Books are needed, not that they may become learned men, but that they may become wise in the scriptures (2 Tim. 3:15); that they may teach correctly the message of God's truth (2 Tim. 2:15) and become better channels for Jesus the Living Water.

In November I was privileged to be present at an ordination service in Lukala the next town to Kimpese. Lukala is a fairly prosperous town, a bit westernised, which has grown up around a large cement works. The Baptist Church with its school provides all the primary education and the Catholics provide all the secondary education — not an entirely satisfactory situation.

Putting on the dog-collar

The service was held early on Sunday morning in a large open space beside the church. Pastors from the local churches including some Catholic priests, were present, and Pastor Kwansambo the area superintendent, and Pastor Koli (the General Secretary of the CBFZ) were officiating. After the ordination and commissioning, the ceremony of 'putting on the dog collar' was performed. The new pastor took off his jacket and shirt, and a black shirt and gown were put on him and the clerical collar put in place by the other clergy. The service then continued with prayers and the addresses. I returned to this church some months later, when Margot Stockwell was to preach. Before the service we met with twenty deacons, ten men and ten women, for a short service (including an address) led by one of the deacons. Then Margot was seated on a chair in the centre of the room, while we stood in a circle holding hands and two deacons offered prayer for her as God's messenger to the church that day.

As we read our Bibles — and some of us have more than one in a variety of translations — as we use our Bible reading notes, commentaries, or Bible-dictionaries, let us remember the students and pastors who have so few aids, and let us ponder on James 2:14.

The drought of Christian literature, which is not confined to Zaire, holds open the floodgate for harmful, non-Christian or political material to pour in. Let us not by the sin of omission encourage this country to become a spiritual desert because we have allowed 'acid rain' to soak into people's minds and poison them.

No-one can possibly forget the miracle of parched desert blossoming after rain. No-one can mistake the flowering of soul that has met Jesus. Can we make sure that every channel is strengthened and maintained to the glory of his name?

Village chiefs visiting Pastor Bombimbo

Angola's growing Church needs leaders. Eileen Motley tells us about the man charged with the task of training pastors at the Kibokolo Bible School.

CHOSEN TO LEAD THE TRAINING OF PASTORS

THE NEW Kibokolo Bible School for Angola was opened on February 15. The Director of the School, who is himself a former Kibokolo schoolboy, is the Rev Armando Madeira Sebastião.

As a refugee who fled to Zaire from the violence in Angola, he was one of our 40 Angolans, who were accepted by the Kinkonzi Bible Institute in Mayombe, north of the river, between 1961 and 1978 for pastoral training.

When there was still no possibility of a return to Angola, he was sent by the Baptist Community of Zaire to Kisangani as a pastor. However, when, in 1975, Angolans began to go back home, he asked to be released in order to return to Kibokolo.

Armando Sebastião and his wife Catarina

His farewell service in Kinshasa, I am told, was one where friends said 'Good-bye' with little hope of seeing him alive again. At that time conditions across the border were worsening. In fact he was prevented by circumstances from going, and in 1977 the Kinkonzi Institute invited him to serve on the staff and to give lectures in Pastoralia and Biblical studies.

He finally got back to Angola to be appointed, in 1981, as Superintendent Minister of the Region of Nova Cäipemba. There was no Baptist work there at all in the past, but the new work is proving to be great and rewarding.

This is the man now chosen to lead the training of Angola's Baptist pastors of the future. The beginning of the new Bible School is a significant and long awaited event. It is backed by the prayer, the work and the giving of the whole Evangelical Baptist Church of Angola, together with the BMS.

Angolan refugees in Zaire

Q's Q's Q's by Deka

'I find myself very much looking back over 1982. I have seen and experienced many things. My eyes have been opened to the problems of life in Zaire. There have been times during the year when I wished I'd never set foot in the country, but there have been just as many times when I've thanked the Lord for the privilege of serving Him in Zaire.'

Very honest comments, and I'm sure we have all felt like that at times, I know I have; and most missionaries — dare I say all? — experience these swinging emotional re-actions, and I don't see that they are anything to be ashamed of. It's amazing how hindsight brings perspective; and I hope I learn from it, but the Lord does seem to have to teach me some lessons an awful lot of times.

Q Q Q Q Q

We hear of all kinds of horrific accidents nowadays, and our minds boggle as we try to picture or encompass them. I suppose it is because my life has recently been bounded by hospital walls that I find myself wondering what a big London hospital would think — I imagine I know how it would instantly re-act — if suddenly faced by these emergencies, and the stories that go with them.

'We have had several severe burn cases mainly caused by clothes catching on fire. During the winter months wood fires are lit in the villages, and in the evenings people sit around them to keep warm and it is so easy to get too close. One child got burnt because her mother put Kerosene on her head to kill the lice and she then put her head too close to the hurricane lamp so her hair caught fire immediately. She put her hands to her head to put the flames out so they got burnt as well.'

'A man came in the other day with his right cheek pulled out and deep cuts around both eyes. He and his daughters were working in the Hill Tracts when a bear attacked them. His daughter was saved from any injury and he managed to ward off the bear with a curved knife. We thought that he would lose one of his eyes but they are both okay and he has had his face sewn up again, and except for one side being a bit crooked he is fine.'

These are two recent, real life situations from Chandraghona.

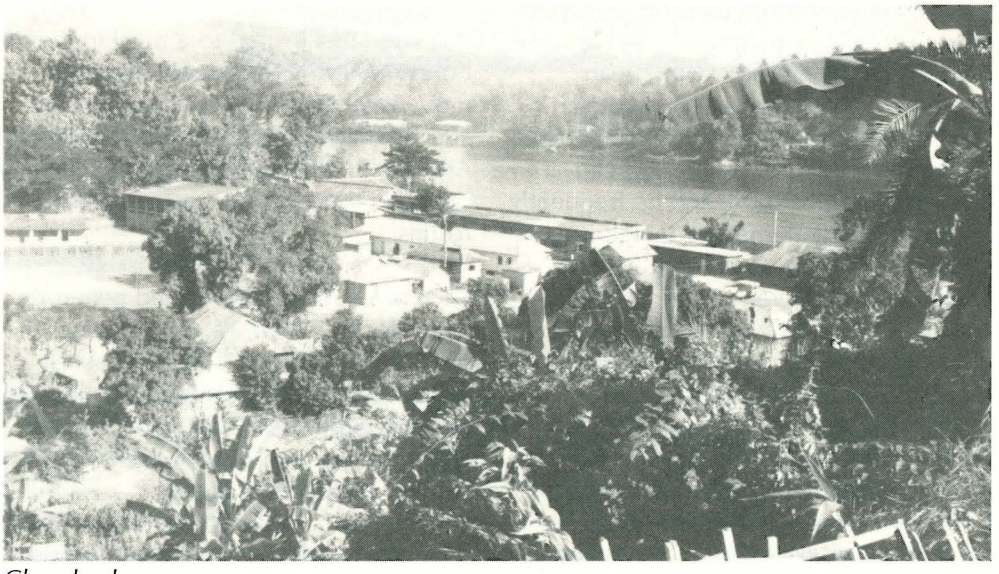
Q Q Q Q Q

I like to think that I have a practical turn of mind — perhaps some of you would describe it rather differently, but please keep those thoughts to yourselves. Listen to these sentences from a recent letter from Zaire.

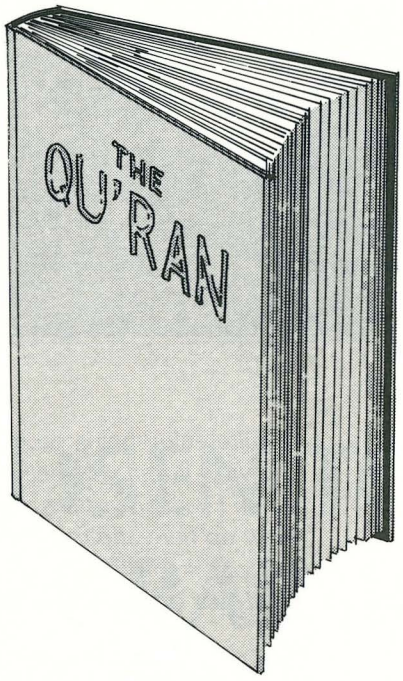
'I quite enjoy being on the 5th floor, the view is certainly better than it was when I was downstairs. You get a great view up here and can see a storm on the way. I sometimes wonder if we shall take off but so far, so good.'

'My dog is not amused during storms and usually hides under the bed or the sideboard. She is expecting pups sometime around February 12th, she looks enormous so I dread to think how many she will have.'

My mind runs on — I wonder what it's like running down all those stairs with the mother and six puppies at 2 am? I recall happenings from my younger days — awoken by my dog, who dearly wanted me to come downstairs, it was 3 am, then I heard the puppies crying. I went to investigate, somehow they had managed to turn their basket upside down on top of themselves, so they were prisoners, and mum could not release them. It makes you think, doesn't it — do we always know when we need help? I hope we are not too proud to ask for it.



Chandraghona



OUR MUSLIM NEIGHBOURS

by **Rosemary Williams**

I read with very great interest Don Hudson's article (September 1982) on 'Three Worshipping Communities', for I too have taken O and A level pupils to the local Mosque, Temple, Gurdwara and Synagogue in Birmingham and we have been warmly welcomed and learned much.

CLOSER friendship with a Muslim family in Sparkbrook has, however, been even more rewarding and interesting. My husband took part in a course at Selly Oak colleges for Christians and Muslims and there he came to know the leaders of the local mosque very well. This led on to joint discussion groups, reciprocal visits to the mosque and church, joint outings and special invitations to the festival days of the two religions.

But it was when we started inviting each other into our homes that the relationship became much closer and we have now come to know the *Iman* (leader of the mosque) and his family very well. He is an important and much respected leader for he is also head of the UK Islamic Mission, and he frequently travels to many corners of the globe. Only recently has he brought his wife and younger children to this country. It must have been a very big transition for them, for they had never travelled outside their Pakistan village before.

They were leaving a closely-knit joint family and home for a terraced house over the mosque in the back streets of Birmingham; they knew no English when they arrived. The *Iman's* wife Ameena is strictly in *purdah* and therefore rarely goes outside the home, not even to the local shops, for she must not be seen by men other than her own family. If other men are around she must wear the heavy black *burkha* over her head and face. As Iman's wife she must be specially careful; she is highly respected and many women visit her. The younger children are delightfully free and easy.

Separate Rooms

We were first invited to a meal in their home. Nisar the *Iman* and I can both move around their home freely (I feel almost guilty at being so liberated!), but Ameena and Edward cannot see each other, so there have to be separate rooms.

She cooks very delicious and generous meals for us which we enjoy, sitting on the floor (the girls and I in long skirts) eating with our fingers (our years in India have helped here!). Once, after we had eaten, the girls and I went out to the kitchen to be with Ameena. Conversation is difficult, although she is gradually learning a few English words and we try a little of our Bengali. I asked her to show us how she made her delicious *chapatis* and *parathas*. She then insisted on packing all these in a bag for us to take home, plus other pieces of food, 'These have your name on them,' they insist!

Returning the Invitation

Next we want to invite them back to our home, but there are a few problems! We are never sure how many will come — six, eight or twelve, for they sometimes bring along other friends. We must fetch Ameena and the children separately from the men by car and I must drive her.

She wears her *burkha* veil to come out and seems very thrilled to be shown the streets, shops, our church, and she specially loves the trees and green grass (she must miss her Pakistan garden and courtyard so much).

Edward and the menfolk are happily chatting (their English is good) and playing our Asian game of *Carrom* in one room, and we womenfolk and children go into another room and now Ameena can remove her veil to reveal a lovely,

fair gentle face. Children's games and photographs help the language barrier.

What Shall We Serve them?

The biggest headache is what we can give them to eat that is typically British and that they will enjoy. Our Western food must taste very bland to them. We must not give them pork in any form and any other meat must be *halal* (killed and prayed over in a special Muslim way). We must not use any animal fats.

On their first visit we bought in some Pakistan kebabs and sweets and then added some fish sandwiches and simple cakes, pop and tea. For their second visit we prepared fried fish, chips, peas and lots of hot chutneys and sauces, ice cream, pop and tea. But what can we give them for this third invitation? Shall we buy some *halal* chicken and do roast chicken pieces in herbs, some good English breads, salads and chutneys, fruit and tea? They will be polite and appreciative but will they really enjoy this? We take comfort in their saying, 'If you give us the humblest food in love, we will be happy'.

Much in Common

They are lovely people. We have so much in common as leaders of religious groups in Sparkbrook and yet we are so different. On the last visit we discovered that we were married in the same year but they have three girls and six boys and we have only three girls. 'Are you sure you have no sons at all?' they ask us in dismay! We talk about our religion to each other. Nisar and Edward have deep discussions together; Ameena and I, on a simpler level. Promise to pray for each other and for our families.

What is this?..... Dialogue?.....Witness?.....
I don't know.
I just sense that this kind of friendship is very valuable.

Rosemary *and* **Edward Williams** *served with the BMS in India, at Serampore College, from 1959-1969.*

Plan Now to Attend

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bwa
1984
Buenos Aires
Argentina
X° Congreso Juvenil Mundial Bautista

10th Baptist Youth World Conference

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Address: _____

São Paulo

Vila Sonia hostel

RETURN TO SÃO PAULO

Before David and Doris Doonan went to work in Mato Grosso in West Brazil they had spent two years in São Paulo as houseparents in the BMS hostel for missionaries' children. In that time they got to know the city and felt at home in it. They shared in the life of the local Baptist church and enjoyed its fellowship. Now, after four years absence they have returned. Here they describe the many changes they have found.

Our work has changed

Our work is now as BMS Overseas Representative for Brazil and the Caribbean. São Paulo has become for us the home to which we return after our frequent journeys. It is where we recuperate ready for the next. So only occasionally do we appear at the church where we are once again members. As a result we miss the close fellowship of our fellow church members and find it difficult to develop deeper friendships. Nevertheless, the church folk and our Pastor at the Ferreira Baptist Church are understanding and supportive. We are welcomed 'home' when we appear. A Sunday School Lesson magazine is thrust into our hands and we are compelled to teach the lesson. 'We have so little opportunity to hear you,' they say. Or the Pastor offers the pulpit to David saying, 'We have *Saudades* (sickness of the homesick variety!) of your sermons.' Praise the Lord for His people, we do.

Our home has changed

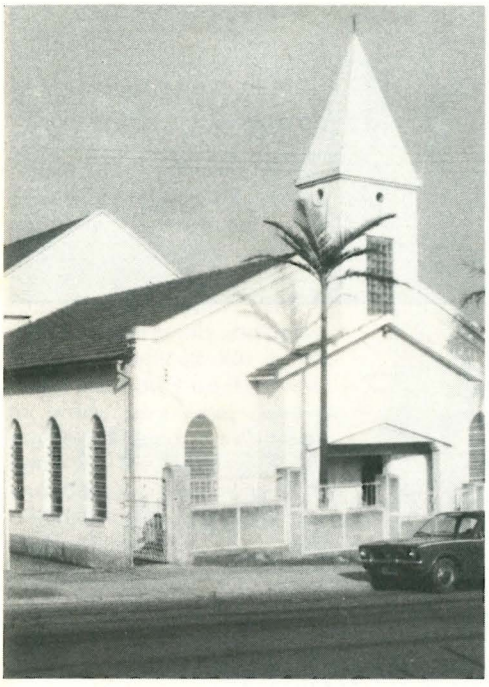
We say 'our home' not 'our house' because the house we live in now is the same one that served as the Hostel when we were houseparents, the first Hostel property in Vila Sonia, bought and installed by Clifford and Lottie Parsons in 1974. The house is the same, big, rambling, difficult to keep clean, and needing constant decoration. There is the same large back yard and equally large volley-ball pitch back garden. Happy memories!

But there are no children. Our own youngsters are at Eltham College and Walthamstow Hall. Our colleagues' children are at the 'new' Hostel. The house is quieter. But we do have visitors. One BMS family occupied the downstairs flatlet for a fortnight in June. Another family have just moved after a month while house hunting. Another colleague and her son have been occupying the garden 'chalet' — two rooms and a bathroom — for about six weeks. So Vila Sonia has become, in the words of one missionary, the Hostel for parents of Missionaries' children! This brings us nearer to our colleagues, literally and metaphorically, and we hope to serve them in this way.

The BMS Hostel has changed

Since we left, John and Norma Clark served as house-parents for three years. Frank and Dorothy Vaughan cared for an overflow hostel, and two other couples did short periods as fill-in house-parents. We all prayed for houseparents to come who would feel that this was the task the Lord had called them to. Enough of pressing missionary pastors into the house-parent role.

Those prayers were answered and now Gerald and Maggie Hemp are the new house-parents. Naturally, they have found a new group of children too.



Ferreira Church

Younger sisters and brothers, or the children of new missionaries now live at the Hostel and study at St Paul's School. At the moment there are twelve children from eight different families being cared for by the Hemps. The need continues and the Society continues to meet it, and in this way keep missionaries on the field at a difficult stage in their children's education. The Hostel has a new home too, a large comfortable house in a more pleasant suburb of the city, nearer the school. The result is a less agitated life for the children and hopefully less pressure on the house-parents.

The local church has changed

Since its beginnings the Hostel family has been connected with the local Baptist church. When we lived here, the church was led by an energetic Brazilian pastor and was experiencing a period of growth and blessing. Congregations and preaching points were being organized in the neighbouring suburbs and an ambitious building programme was started to supply more space for the growing community. Over the years the Hostel family was involved in the church's programme of outreach, notably under John Clark, when the children did evangelism in the nearby shanty town. Since then the Pastor has left and the church has suffered a split in its membership, with many of the leaders leaving. Our BMS colleague, John Clark, served as moderator and helped the church pick up the pieces and led it to calling another Brazilian pastor. The new minister has had to cope with old tensions among the remaining members and has himself suffered from illness. The church area of witness has changed also. Other Baptist churches have been organized in the neighbouring suburbs, some of the daughter churches of the Ferreira church, and so the church's area has become smaller.

Nonetheless the work of the Kingdom of God continues. There are regular baptismal services as converts witness to their faith in Christ. The Youth Fellowship is well attended and a good number of the young people are concerned for a deeper spiritual life and more serious outreach. Congregations continue to number around one hundred and fifty. The choir, under the leadership of a full time lady minister of music sings beautifully and is a blessing in the worship. Men, women and children are being won for Christ and are being encouraged in their faith. The BMS family has reason to thank God for the Ferreira Baptist Church, where some of our missionary children came to know the Lord and were baptised, and some are still in membership.

The city is in constant change

Four years is a long time in a city that grows at the rate of two thousand people a day! Greater São Paulo is said to have about twelve million inhabitants and continues to sprawl out in the countryside on all sides. There are new buildings, mostly high-rise blocks of flats, being sold on the never-never at prices that only the well employed can afford. There are new shopping centres in various parts of the city, where only the well-off can afford to shop, except for the food supermarkets – where food prices are really competitive. Each shopping centre occupies a block or more and most of them reflect an extravagance in design and building materials that indicates the profit that is expected to return to the enterprising company responsible for it.

There are new *favelas* too. On major junctions, squalid shanty towns in miniature have appeared where before there were open spaces. Thousands of one-time coffee plantation workers from Paraná, or drought sticken inhabitants of the North East have made their way to the city, only to find that no one wants to know of their plight. There is no where to work and no where to live. A missionary pastor's heart aches for these people, lost in every sense. How and where do God's people start to meet the need without creating dependants, and how to preach the Good News without attracting 'rice Christians'.

All change?

In a way, yes. Yet again, no. The purpose of it all is the same; to proclaim the Lord Jesus Christ in the land to which He called us. The people, they are the same. The rich are without real life, and the poor in the same condition. The BMS team is the same in fellowship and co-operation, with a few new faces, and we are part of that team, though with a different function now. And the support is the same – your prayers, your concern, your giving in response to His love, who gave Himself for us all.

St Paul's School

MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

The Church of India

THE JOINT council of three Indian denominations has recommended 'The Church of India' as a common name.
At a meeting in Madras in January, the council, including the heads and other representatives of the Church of North India, the Church of South India and the Mar Thoma Church, decided to appoint three commissions to further its work – theology, mission, and justice and peace. The council was formed in 1978 as a visible organ of common action by the three churches, which are in communion with each other.

Receiving a report of its commission on national issues, the council urged Christians to denounce corruption, and discrimination on grounds of religion, caste, sex or race (particularly the dowry system and exploitation of women), and to be in solidarity with the poor. It also urged that there be no restriction on Indians changing their religion and that succession laws be modified to grant sons and daughters equal rights to family property.

The Church of South India was formed in 1947 and has Reformed, Methodist and Anglican roots. The Church of North India was formed in 1970 from Anglican, Baptist, Brethren, Disciples, Methodist and Reformed bodies. The Mar Thoma Church was formed in the 19th century by some who left the Orthodox Syrian Church of the East. The three account for about ten percent of the country's Christian population of approximately 25 million. India, as a whole, has about 700 million people.
EPS.

All Asia Christian Congress

Church has label of

THE CHURCH in India is facing a new situation according to an editorial in January's *National Christian Council (of India) Review.*

'Although Christianity is not new to India,' it says, 'on the whole it carries the label of foreigness in the minds of the people because of its association with the modern missionary movement. This has created an inner resistance to Christianity, which started expressing itself in many ways in the post-Nehru era and suddenly it has assumed an aggressive posture at different levels.'

The writer goes on to ask what the church's response ought to be. He points out that in India they take pride in the fact that they are a democratic, secular and socialist country. 'But today many anti-democratic, anti-secular and anti-socialist forces have come to the fore and are unashamedly showing their vicious fangs.' He believes that 'negative forces' are acting against all those 'values we have cherished and nurtured'.

This has all come about because a new generation of leaders in assemblies and parliament have come in from rural areas. Unfortunately they have no grounding in democratic values and are helping to erode 'our rich heritage and this is a great threat to our national identity and integrity'. 'People,' he says, 'have lost faith in democracy.'

The writer feels that these new leaders do not understand the primary role of fundamental groups like the family, school, church or temple. These are vital in a democracy.

Good training

THE WATER strike in Britain has been good training for prospective missionaries. Well that is what David and Patricia Holmwood believe.

They work on the outskirts of Curitiba, Brazil, at a place called Piraquara, which literally means 'water holes'. From there the water for the whole of Curitiba and the surrounding area is supplied.

Pat Holmwood

'The water is always variable,' they say. 'All water we filter twice, and Pat always tries to remember to check the colour of the water before doing the family wash, because there have been times when the clothes came out dirtier than when they went in.'

New Missionaries in Nepal

KAREN RODWELL arrived in Nepal in July last year. After language study in Kathmandu she stayed for a while with a Nepali village family. 'To live with a Nepali family and to see just how difficult life is for them, and how hard they have to work,' she says, 'was a privilege indeed. It is also very good for the language when you can't speak even one word of English because it is not understood.'

Karen was born in Clacton-on-Sea in 1956. She tells us that she was converted in 1972 at Holland Baptist Church where she was baptized three years later.

After a period of teacher training she taught Home Economics and Child Care at St John's school, Epping. At this time she transferred her membership to Theydon Bois Baptist Church (1978) where she worked as a youth leader. Before leaving for Nepal she studied for one year at St Andrew's Hall, Selly Oak.

After Christmas, Karen was due to go to Devkot to keep Dr Eleanor Knox company, but news came that Eleanor had been taken ill and had to go home to Australia. So Karen has gone to the Amp Pipal project and is running the small Guest House there.

This is giving her an opportunity to continue her language study, and generally to prepare herself for her future service in Nepal. She expects to stay at Amp Pipal until about June, when she will move to Okhaldhunga. 'I am excited about what God will do next,' she says.

DAVID PAYNE is also newly arrived in Nepal. He flew out at the end of January and is now at Language School in Kathmandu.

David, who has an honours degree in material sciences, is a member of Abbey Baptist Church, Reading, where his father is treasurer.

Although David could, in all probability, carve out for himself a good career in industry, he told his mother, when he first felt the call to be a missionary, 'I don't see the sense in making better knives and forks when so many people haven't enough food to use them'.

After three or four months of language study it is likely that David will become part of a development team in either Kathmandu or Butwal.

Increase Needed

Now that most of the adding up has been done on last year's accounts, it appears that the Society made a small deficit — just over £3,000. That may not seem a great deal out of a total budget of £2 million. It does mean, however, that we must ask for an increase of 14.6 per cent in your giving for the current year.

So far this year, the increase in giving is only just over 3 per cent, and unless the giving improves dramatically very soon the Society is heading for a large deficit by the end of the year.

This matter of percentage increases and deficits may seem rather cold and academic. What we are really talking about is the ability of the Baptist Missionary Society to be engaged in God's work throughout the world. The call to 'mission' has not gone away. Will you continue to help by responding to the need for increased giving?

foreigness

He sees a neo-feudalism emerging and joining hands with the forces of reaction to prevent any future changes in society. 'No one is willing to give up power to uphold values. Once you get into power, any means can be used to stay in power. Money, caste, class, education and religion are combined and used to acquire power and stay in power. Capturing power is the be all and end all of life.'

The article goes on to talk about the way the nation can be saved. 'How can there be a redistribution of power in our society? Basically it is a question of human rights and human values. It is precisely here that the Church has to come in and help in the people's struggles for the humanisation of life — for preserving the "man" in man.'

Telling It How It Is

IN FEBRUARY, the young people of the International Protestant Church in Kinshasa, Zaire, where Vivian Lewis is Pastor, went on a weekend retreat. There were 56 of them, and they stayed at the conference centre at CECO* Kimpese.

Vivian Lewis reports that they had a good time, with hikes, swimming at the waterfalls, climbing the Bangu Hills, as well as talks and devotional sessions.

Vivian Lewis

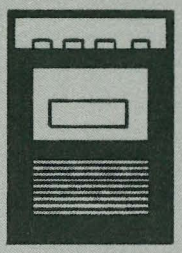
Two weeks before they had presented the Christmas musical 'Tell It Like It Is' as the evening service at their church in Kinshasa. The following week they presented it at St Luke's Roman Catholic Church in Kinshasa. So, fully rehearsed by now, they presented it again at Kimpese in the presence of all the English speaking missionaries from IME* and CEDECO* who came over to CECO. There were also a lot of English speaking students there and the Gospel message came over quite powerfully.

* CECO — *Evangelical Centre for Co-operation*
* IME — *Evangelical Medical Institute*
* CEDECO — *Community Development Centre*

Assembly Reunion

Following the pattern of other years, there will be a reunion for the past and serving BMS missionaries during the Baptist Assembly at Nottingham in April. The meeting will take place between 5 and 6 pm on Tuesday, April 19.

TALKBACK



WHAT OUR READERS ARE THINKING

Fined for Looking Miserable

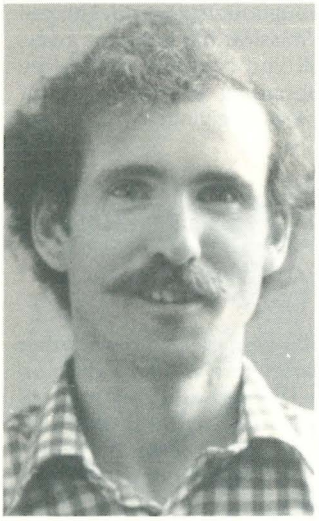
ON READING the article in the 'Herald' (December '82) describing a funeral in Kinshasa and a village wake, Ian and Janet Wilson were reminded of their own experience at Upoto, when the Pastor's mother died.

SHE WAS a small, sweet, old lady, always surrounded by several little children, and, although she had been getting weaker during our absence, she enjoyed holding Elizabeth for a while when we visited her. However, over the next month, she became very frail and, when Dr Digby Withers from Pimu was here one weekend, he examined her and found her to be failing fast.

Only a few hours later, we heard hymn singing coming from the direction of Pastor Mondengo's house, as the news of her death spread, and people gathered round to comfort the family.

As in Kinshasa, a palm leaf

Ian Wilson



shelter was constructed outside the house, a bed put in the middle and the body laid upon it. But in contrast to the 'abandoned expression of grief' seen in Kinshasa, all was calm and orderly, and the sorrow felt by the Pastor and his family was without despair. It was a very firm and beautiful faith, which shone through. After some hymn singing and prayers the Pastor rose to speak assuring us that, although we felt sadness, yet this was not a time to weep, but a time to rejoice, for his mother was a believer and now we could be sure that she was with God.

As the evening drew on, more and more people flocked in from Lisala and nearby villages, to sit with the bereaved family and support them. A couple of choirs arrived, and the 'elaka' continued all night with hymn singing, prayers, choir items, drumming and dancing, until 5 am the next morning.

Because it was Sunday, the normal service became a funeral service and the burial took place afterwards. Each evening for the following week church members, family and friends gathered to encourage and cheer the Pastor. The 'elaka' closed with a great feast attended by everyone — a very enjoyable occasion when those with long faces were fined for looking miserable! We found it a moving experience to witness such a response to death, filled as it was with trust in God's promises.

Ian and Janet Wilson

What can you learn about India in three weeks?

From Mr B G Ellis (India 1946-66)

A group of high-powered American Baptists, on a world tour, once visited the Baptist Mission Press, in Calcutta. The assistant superintendent asked how much time they had at their disposal. The leader replied, 'Brother, it is a matter of minutes'.

They then heard a potted account of the Press, in two minutes. An inspection of a department occupied a further two minutes and two more minutes were taken up by camera work.

Inside ten minutes, all told, they were back in their coach and away.

Months later, an American Baptist missionary friend, hearing of the 'descent' said, sadly, 'And they will probably go back to our country and lecture on what they saw at the Press'.

For American Baptists, read the Rev Paul Weller, with his 'Reflections on India' *(Herald* January) a kindly heading considering the content. In fairness, Mr Weller did stay three weeks. Another three weeks and he might have been in the middle of writing a book by this time.

B G ELLIS

Bath.

If we are truly to be fair to Mr Weller we ought to note that he talks about 'first impressions' and makes no claim to a deep knowledge of the Indian situation. His article was deliberately placed alongside those of two men with many more years' understanding of the sub-continent.

Don't forget the Baptist Union of North India

From Miss Margaret Killip (China 1936-49, India 1957-68)

I think that the Church of North India (CNI) has caught the interest of people in the home churches because there are still several missionaries working in and around Delhi and more in Orissa. Orissa went over to CNI 'en bloc' whereas in North India the Baptist Union of North India was split into fragments!

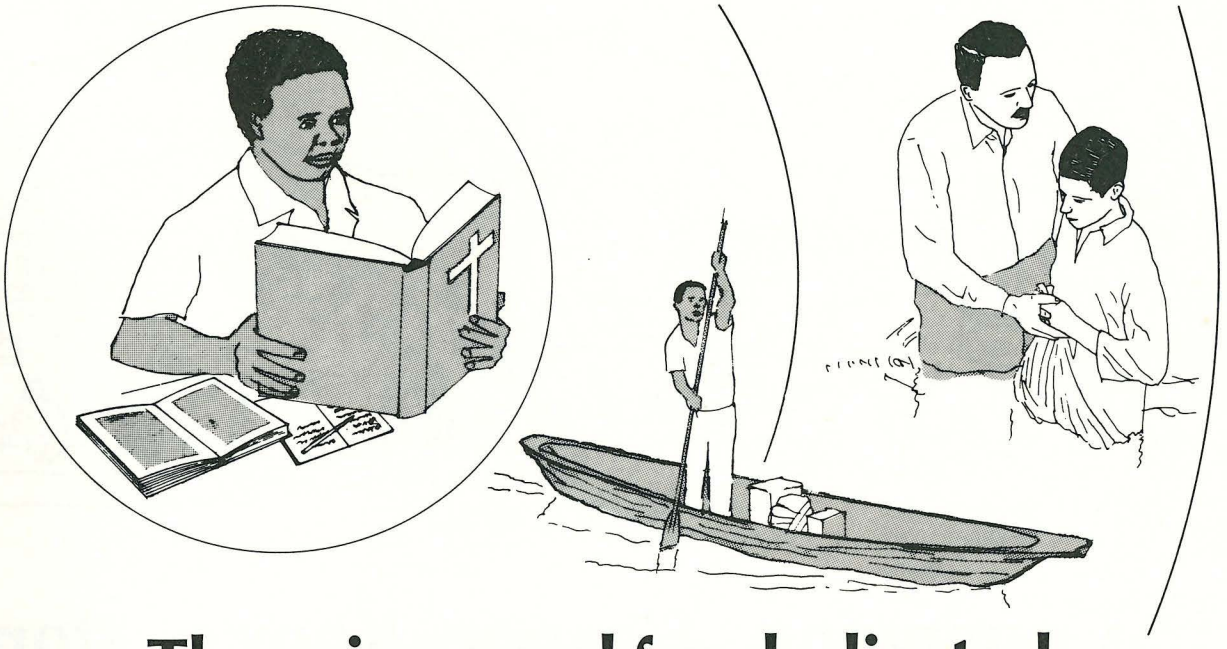
When in India I realized how very different Orissa was from North India and Bengal — not only geographically, but in church structure and organization and voting. Historically the foundation was different. Orissa work was started by the General Baptists in 1816, whereas Bengal and North India churches owed their foundation or beginnings to William Carey and the Particular Baptists.

MARGARET KILLIP

West Sussex.

We aim for Lift Off!

by David Martin



There is a need for dedicated leaders and British Young People can help.

THE NEW Young People's Project for 1983/4 will help Christians of seven different lands get started on a new career of service for the Lord.

Christ's Church is growing. There is a great need for dedicated and well trained pastors and church leaders. Through BMS we have the privilege of sharing in the preparation and training of committed young Christians who are getting ready for leadership.

From Serampore College on the banks of the Hooghli, where our links go back as far as William Carey, to a fledgeling Bible Institute in Cuiaba, Mato Grosso, we are involved in training future ministers. By our support of missionaries and through the giving of grants we are able to play a significant part in theological training.

Sharing the task

In Angola, Zaire, Trinidad, Jamaica, Brazil, Bangladesh and India we are invited to share in this challenging and demanding task. So the new Appeal — LAUNCH-PAD — invites young supporters to give lift-off to men and women who are eager to serve Christ.

Our target is £18,000 — a sum which represents part of the Society's annual commitment to theological education.

To introduce the project there is a new poster, slide set and pack of notes and material for leaders. It is hoped that each month there will be a 'profile' of someone in training — giving details of their background and explaining something of their hopes for the future.

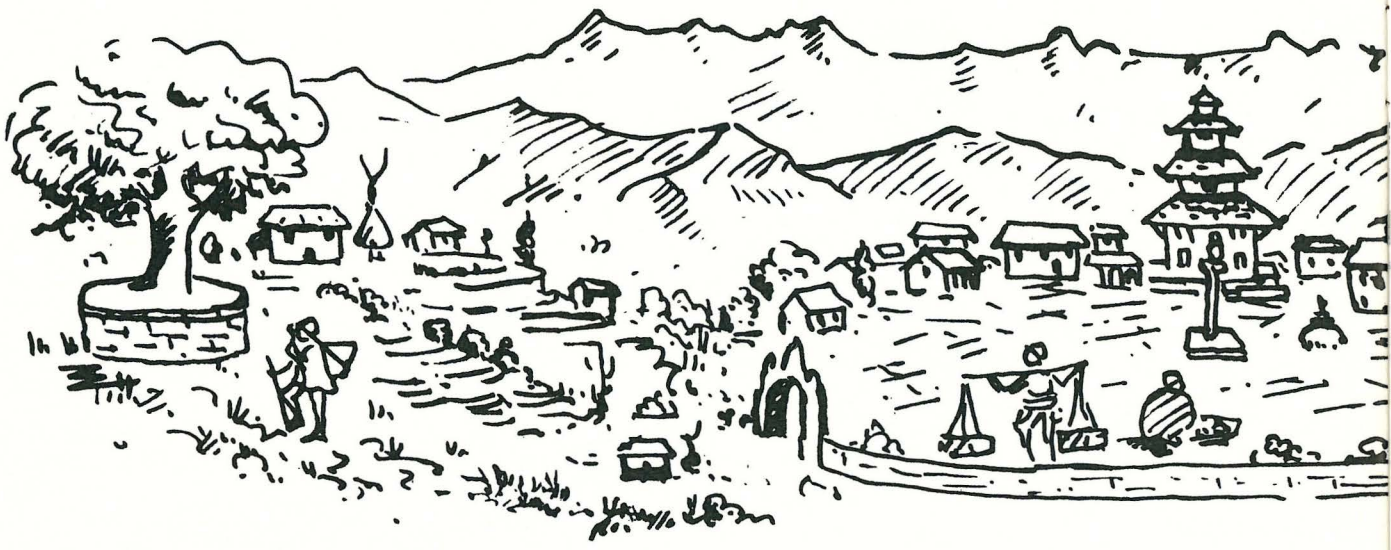
Also there will be features on the training colleges with which we are linked, and on our missionaries who serve in them.

We hope that LAUNCH-PAD will take off in your church. Please make sure that your youth leaders and children's workers get the set of notes.

Thank You

There has been a tremendous response to our Raise the Roof! appeal. We passed the £15,000 before the appeal closed at the end of last month. Roofing sheets are on their way to Angola — after many frustrating delays — and, we trust, will soon be giving the finishing touch to new and re-built chapels in that land. To all readers who helped in this worthy cause we would offer our sincere THANK YOU.

BED BUGS — I MUST HAVE THOUSANDS



Continuing Eleanor Knox's story of

... her father-in-law, Kale, was there

I WENT again to Devkot village, this time with John and his wife Judi. John was going to look at the spring on the other side of the village. The water supply is not enough because the spring, where a tank has been made, disappears in the dry season. The spring on the other side of the village is on a part of the hillside that is affected by soil erosion. The whole area is a seepy swamp in the wet season. John had seen it in the dry season, now he was going to see it in the wet. Hopefully something can be done to make this water source safe and adequate and reliable.

We went to Bishney's old home. Her father-in-law, Kale, was there with his nine year old son. Mussey, Bishney's husband, had gone to India to find work. This boy's father had died of TB about three years ago and his mother some years before that. There was an uncared-for look about the house. We decided to eat with the family next door — Kale's brother. I slept on Kale's verandah on the bed that his son-in-law had made in honour of my visits.

Crawling all over me

Somehow or other I could not sleep that night. At about one o'clock I turned on my torch and saw what was the trouble. They were crawling all over me. I sat up and caught and killed them continuously for an hour. I counted 200 bed-bugs killed in that hour. How many more were there that got into hiding I can only guess. There must have been thousands.

In the morning I was asked if I got bitten.
'Yes,' I said and told them about my catch in the night!
'We can't sleep either,' said Kale.
'Let Sante, the teenage lad, do the whole house over with mud, floors, walls and verandah,' I suggested.
'Then I will come and spray it with something to kill bed-bugs.'

Next week I brought some Diazinon and sprayed the whole place — especially that bed. 'The whole village has bed-bugs,' they said. And I was hoping to come and live there! Well I would just have to tackle them. Nothing must prevent me from carrying on with the job in that village. But the thought of the bugs was formidable.

KILLED

Devkot

A Generous Offer

The changed attitude in Devkot amazed me. They were softened. God had used Bishney's death to open new opportunities in that village. It was not the right time to abandon the place. So although the first few visits after Bishney's death were painful to me, I was sure it was the right time to go ahead.

So I chatted to Aito, the young village representative. The one who wears the watch. He cannot read or write, but he wears a watch and he can read it.

'Are there any empty houses in the village?' I said.
'Why, are you thinking of coming to stay here?' he asked brightly.
'Well,' I said, 'if I can find a place, I would like to come for a few days each week, but I must have a place to come to.'
'Oh, we will find you a place,' he replied, 'there's so-an-so's cowshed, and someone else has a cowshed with a room above it. We'll arrange a place for you.'

He seemed very pleased with the idea. Aito always has that look of being pleased with himself. I left him with the thought, and asked him to talk about it with others and see if the rest of the village was as pleased.

I know Julpe had abandoned his house. He was living in a temporary dwelling, intending to build a new house in another part of the village. 'Perhaps he would be willing for me to rent the new one for a few months,' I thought. My plan was only for a six months' stay to start with.

An offering

I went to see him. Before I could say anything, he said,
'I will repair my old house and offer it to you. I will offer it to you as I would make an offering to the gods.'
I assured him he needn't do that and offered to pay rent. He seemed a little hurt that I was offering money. It was such a spontaneous gesture, and I felt a little ashamed of my lack of appreciation. However, I was a bit taken aback. The house was so tumbledown I wondered whether I could possibly live there.

Anyway we went to look at it. It was tiny with one room downstairs and one small room upstairs. There was a notched pole to climb up by. Next door was a cowshed with a room above it. Again a notched pole to reach the room.
'How many of you lived in this house?' I asked.
'Nine in the house and five in the room above the cowshed.'

One of our Nepali health workers offered to come and see the place to talk about rent and the cost of repairs. That was a great help. It turned out that Julpe was not in a position to get all the work done on the house for nothing, so the rent was fixed, 30 rupees each month for the house, and 20 rupees for the cowshed.

A NEW BOOK

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Kinshasa vehicles

THE END OF THE QUEUE

by **Vivian G. Lewis**

Overnight the queues at the petrol stations in Kinshasa have disappeared. This might not seem of great significance to you, as you read this article, but to those who live here, it is quite amazing. Fuel shortages in Zaire are caused by the lack of hard currency, so that the oil tankers, coming down the west coast of Africa, only put in to Matadi, Zaire's port, when they are certain that there is hard currency available to pay for their cargo.

We have had fuel shortages in the past, of course, but they were of one or two weeks duration. This last one, however, continued for just over five months. So that long queues of vehicles at the petrol stations became very much a fact of life. Most garages opened once every few days, and vehicles lined up in the hope of obtaining fuel before that day's allocation ran out. The lines got longer and longer, with sentinels or guards hired to look after the vehicles. It may be hard to believe, but on one occasion I counted over 200 cars in the queue outside a garage.

Making Money

The shortage spawned some interesting ways of making money. Enterprising car owners would put their vehicles into the queue, and then 'rent' their places to those, who just didn't have time to leave their cars outside the garage for 24 or 48 hours. But knowing the time when they would be selling petrol, they would turn up and take up the position they had rented.

There were some who queued, filled up with petrol, then syphoned it out and sold it to others waiting (at a profit of course), immediately tacking on to the end of the queue to repeat the process a day or so later. As the garages were not allowed to fill barrels or containers, you could see the most decrepit vehicles imaginable lined up. Some of them were not able to go anyway, and were pushed along by their owners, filled up, the petrol syphoned out, and then pushed back to the end of the queue again.

Two Days Waiting

Obtaining diesel fuel was the most difficult. A missionary took the mission lorry and joined the end of one diesel fuel line. He was number seventeen. Two days later he had become number fifteen. What — had only two lorries been served? No. It was just that others had bribed themselves to the front of the queue. To whom could he complain? The garage-attendants, or the gendarmes organizing the queue? But these were the ones who were benefiting from the rake-off.

Now the queues have disappeared. Somehow Zaire has obtained the necessary hard currency, and one can buy freely at the garages. But at a price. Last week the official price at the pumps was the equivalent of £2.50 a gallon. Today it is £5.50 a gallon. You can imagine how transport costs will affect the price of everything. Already the price of bread has gone up nearly 300% and as always the poorest people will be the ones who suffer most. Even if they are fortunate enough to have a job, their wages are never going to keep up with the rise in prices.

Remember that this is the economic situation in which our missionaries are working in so many of the countries of the 'third world'. That is why the mission budget each year has to be increased just to maintain the work. This then is the challenge to our giving as we seek to demonstrate the love of Christ to a needy world.

PRAYER GUIDE NOTES

During April we shall be praying for the work in:
Mbanza-Ngungu, Zaire, 3-9

Calcutta, 24 Parganas, Serampore and Bishnupur, India, 10-16.
Keith and Edna Skirrow will be home, from Serampore on furlough at this time.

Home, 17-23, remembering especially the Baptist Assembly in Nottingham.

Dinajpur District, Bangladesh, 24-30
Valerie Hamilton, for whom we pray on 29 April is coming home on furlough in May.

MISSIONARY MOVEMENTS

Departures

Dr D Withers on 11 January for Pimu, Zaire
Dr L and Mrs Bulkeley and family on 16 January for Yajusu, Zaire
Rev D and Mrs Punchard and family on 18 January for Foz do Iguaçu, Brazil
Rev H F and Mrs Drake on 23 January for Luanda, Angola
Miss S Headlam on 24 January for Dhaka and Chandraghona, Bangladesh
Mr D Payne on 25 January for Kathmandu, Nepal
Rev K and Mrs Hodges and family on 29 January for Cuiabá, Brazil
Rev C and Mrs Spencer and **Ruth** on 6 February for Yakusu, Zaire
Miss R Williams on 6 February for Yakusu, Zaire
Mr J Blakebrough on 6 February for Mbanza-Ngungu, Zaire

DEATHS

In Talgarth, on 17 January, **Rev W T Lloyd-Williams,** aged 81. Honorary Member of General Committee since 1967.
In Mill Hill, on 21 January, **Rev Harold Mortimer Angus, BA BD,** aged 89. (India and Bangladesh, 1916-1960)
In Norwich, on 27 January, **Dr Handley George Stockley, MB ChB,** aged 84. (China 1925-1950; India 1957-1962; Bangladesh 1965-1966)

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (10 December 1982—17 January 1983)

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Miss E J Angus	750.00
Mr G D Brush	23.42
Eva Conlan	179.08
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Miss E E Gay	34.65
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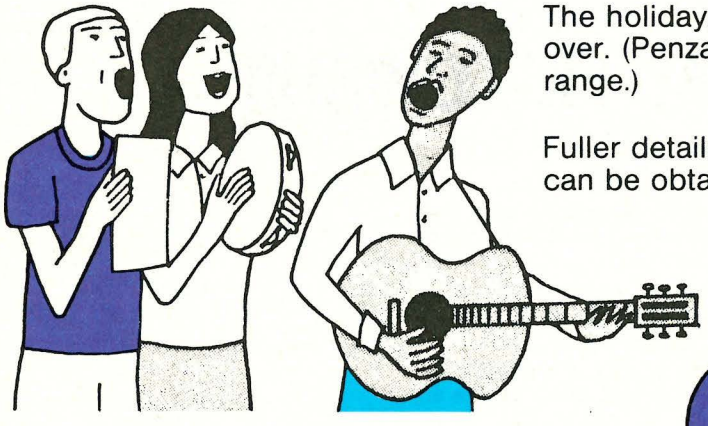

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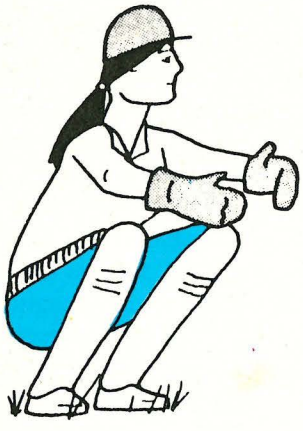

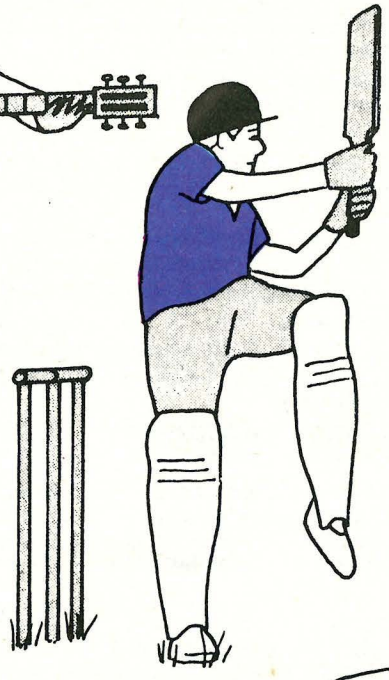

PENZANCE
'A' 30 JULY - 13 AUGUST
'B' 13 - 27 AUGUST

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'A' 23 JULY - 6 AUGUST
'B' 6 - 20 AUGUST

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TRAINING LEADERS

MAY 1983

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Cover picture:
Curitiba Theological Seminary

We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

IS IT true that there is a glut of Baptist ministers in this country? Certainly some ministers and recently graduated theological students have found it hard to settle. But if this is so, then we are indeed in a fortunate position in the United Kingdom. Overseas the churches are crying out for trained leadership. Do British ministers no longer consider work overseas as within their 'Call' to ministry?

Good Solid Bible Teaching

In Zaire more teachers are required for Bible and theological training. Such teaching would be so much appreciated by men whose library may only be a Bible in their own language, a French Bible, and the note books which they use at Bible school.

Zairian ministers are living out their faith sturdily in the face of witchcraft and corruption, and they need help. There are language problems. Students are hungry and poverty-stricken, often living away from their tribal areas.

A Reason to Help

Isn't that a reason to help such men, trained as we are with over-stocked library shelves of good books; used as we are to umpteen translations of the Bible into our own language? Maybe British pastors are afraid of having to work in the official French language of Zaire, or in the *lingua franca* of Lingala. If this is so, then our African brothers shame us, for Lingala itself will not be their mother tongue, and French may already be their third language. It doesn't say much for our British zeal to spread the Gospel and teach Biblical subjects if we are unwilling to find our tongues in order to interpret for others.

Some may protest that they are not qualified enough to teach. Well yes, in the Universities a PhD is welcomed. But elsewhere a recognized Baptist minister, able to train and advise future pastors could be useful. Ministers would be welcomed in Zairian church parishes. Men who will listen and care for the church lovingly.

In Trinidad a man is needed more to help Lay Training along. Bangladesh has visas to spare for ministerial couples, who would help to build up the church in a Muslim environment.

How Many?

Above all, every time a BMS missionary returns from Brazil he asks, 'How many candidates are in the pipe-line?'

Regrettably not many wish to do church planting in Rondônia or Mato Grosso. Not many are urgent to join Frank Vaughan in the *favelas* of São Paulo.

At the end of the last century the missionaries in Africa were dying of disease. Yet as each death was announced a theological student stepped forward to take that place. Deaths are fewer today. We are thankful. But we would be glad to see the gaps caused by living exploding populations filled in the same way.

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Mary Norkett with wives of students

'There is a tremendous need for Christian education at all levels'

by David Norkett

Theological Training in the Baptist Community of the Zaire River

The background

The 'Communauté Baptiste du Fleuve Zaire' (CBFZ) is the denomination that has grown out of the work of the BMS in Zaire (formerly Congo). Like most of the sixty or so protestant denominations under the umbrella of the 'Eglise du Christ au Zaire' (ECZ), the CBFZ is growing in numbers, from just over 80,000 members in 1975 to nearly 120,000 today. Some of its better qualified pastors are working mainly as school-teachers or as church administrators (regional secretaries or senior district pastors — see Diagram), so that there are probably only about 120 pastors, trained at Bible School or Theological College, working at parish level.

In rural areas a parish pastor may have over-sight of a dozen or more village congregations, each of which are usually shepherded by untrained catechists. It is not surprising that some of the hundreds of new converts quite quickly lose interest in the church and its message. Because of a lack of teaching, encouragement and growing personal experience, they fail to discover the power and the relevance of Christian faith and community for their lives. There is a tremendous need for Christian education at all levels, including the training of Christian leaders.

Extension courses

Many churches in the Third World are meeting this need through 'Theological Education by Extension', whereby Christians study at home, while continuing their usual employment and church-work. They follow specially prepared study booklets and periodically meet with teachers and fellow students at a district centre, to be introduced to new lessons and to discuss the work they have been doing. The CBFZ has made a tentative move in this direction with the training of some deacons and catechists in Kinshasa and the Upper River Region. EBT staff, helped by some final year students, prepared and gave courses on God, Mark's Gospel, Hebrew Patriarchs, Preaching and Sunday Schools, in four centres in 1981/82.

STRUCTURE OF THE BAPTIST COMMUNITY OF THE RIVER ZAIRE

Annual General Assembly
4 elected delegates from each region

Executive Committee
General Secretary, Treasurer, 6 Regional Secretaries

CBFZ Headquarters in Kinshasa
GENERAL SECRETARY: Pastor Koli ASSISTANT AND TREASURER: Owen Clark
Departments of Evangelism, Christian Education, Education, Finance, Service

6 Regions
Regional Secretaries, Regional Offices and Regional Assemblies

West					East
LOWER RIVER	KINSHASA	BANDUNDU	SOUTH EQUATOR	NORTH EQUATOR	UPPER RIVER
5 districts	4 districts	7 districts	4 districts	5 districts	8 districts

33 Districts
Senior District Pastors and District Councils

Over 150 parishes
(part of a town, group of villages) and Parish Councils
Rural parishes are divided into small groups of villages, from which church members come together for monthly Communion. Each 'group' is under the leadership of a supervisor – catechist

Over 1,000 local congregations
usually supervised by a catechist (part-time lay pastor) and a group of deacons

Church Members
About 80,000 in 1976. Nearly 120,000 in 1982

Theological training in colleges

Most pastoral training in the CBFZ is done in residential schools of varying academic levels. The higher levels of theological education are reached in Kinshasa, at the 'Faculté Protestante' (like the Catholic Faculty, outside the State University System) and the 'Institut Superieur Théologique', where the CBFZ has just a few students, some helped by BMS grants. Few of these students will end up in parish pastoral work, but it is hoped that they will provide imaginative spiritual leadership and theological stimulus to help the church work out the implications of Biblical Christianity for individuals, families, communities and the nation in these difficult and challenging days.

Most of the CBFZ pastors are trained at a somewhat lower academic level, for three or four years, at the Bolobo or Kimpese Bible Institutes, or the 'Ecole Baptiste de Théologie' (EBT) at Yakusu. These student pastors have done some church work, had a few years of Secondary schooling, been recommended by their church at local and regional level and been successful in quite competitive entrance exams. Last year the EBT Council accepted 10 students from over 40 applicants. We praise God that there is a steady flow of men, usually between the ages of twenty and forty, who have felt a definite calling to pastoral ministry. A few of the EBT students are pastors who had previously been through Bible School, but now want further training which will give

David and Mary Norkett

them more knowledge, salary and prestige and the chance to teach some 'Religion' in schools. Several others had been teachers in church schools and others had given up good jobs in fields as diverse as printing, meteorology and medicine distribution. Nearly all are married, with several children, and the families have a hard time living on a small allowance, in rather primitive conditions (no running water and usually no electricity) and having to grow some of their own food. Some of the wives, in particular, find it hard to get used to different people, customs, languages and foodstuffs, in a place far away from their own tribe and district. EBT students come from all six CBFZ regions, some from over a thousand miles away.

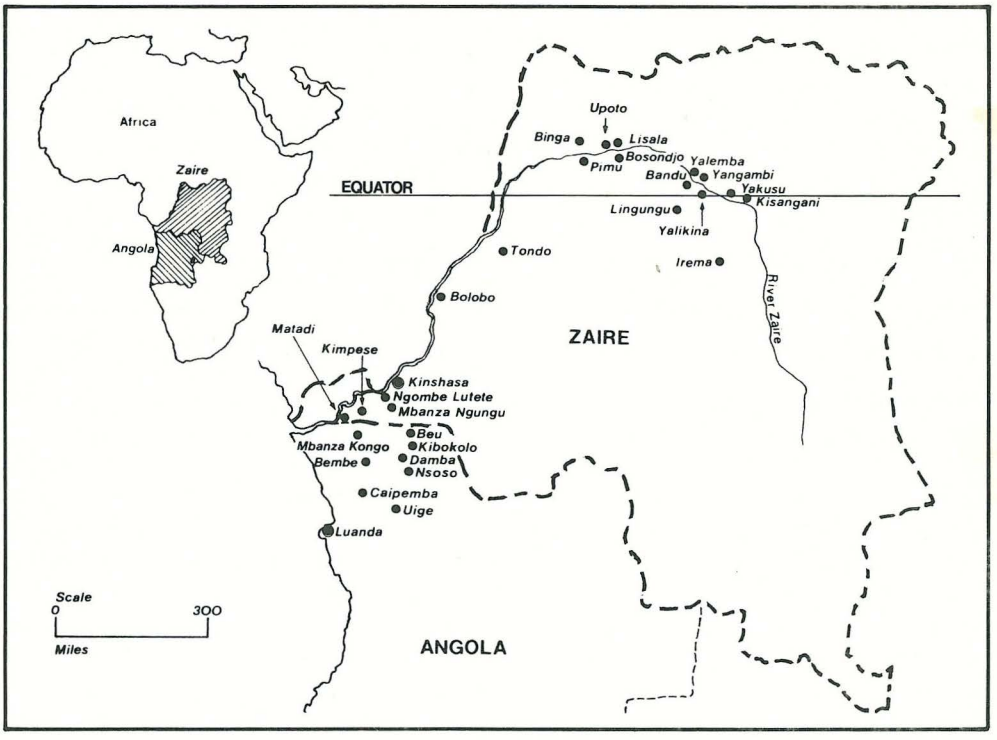
The EBT programme

We have tried to make pastoral training at EBT Bible-based and relevant to life in Central Africa today. About a third of the lessons are directly Biblical (introduction, exegesis, Biblical doctrine), with a slight accent on scholarly, critical study but more emphasis on drawing out lessons that will be useful in pastoral and preaching work.

It is wonderful when God's Word comes alive to students as they grapple with questions people often ask about, such things as witchcraft, illness, healing, life after death. To get the students thinking about the context in which they will be ministering, there is an emphasis on African Studies, including the History of the Church in Africa, African Theologians, a little African Literature, the main Religions of Central Africa and African Sociology. When we examine traditional beliefs and customs, the students take a major part, explaining what happens in their tribe at birth, marriage, death, and so on, and we discuss what should be the response of the church to these practices.

An important place is given to practical theology, when we discuss the main aspects of the life of the church and the work of a pastor. During their four years at Yalusu, students begin to put into practice what they are learning, by preaching and working with catechists and deacons in local villages, teaching Sunday school and baptismal classes, helping with Bible-study groups, working as part-time chaplains in the mission hospital and occasionally going further afield on evangelistic campaigns. During their third and fourth years, each student does some research and writes a mini-thesis on a doctrinal, practical or historical subject that will be of use to him and the CBFZ. Subjects tackled last year included 'The Gifts of the Spirit', 'The Doctrine of Holy Communion', 'The role of the Pastor's Wife', 'The Birth of the CBFZ', and 'The use of Proverbs in Evangelical Preaching'.

All this may sound grand, but life at EBT is not without its problems. A year ago the students boycotted classes for some days when the Director, backed by the staff, refused to make an expensive journey to Kinshasa to try to get a final decision on government recognition of the EBT diploma. It was a tense and saddening time, with students and staff hardly talking to each other for several days. But it was also a time of anguished prayer and heartsearching through which God taught us some valuable lessons and which ended with a moving service of reconciliation. In April the students were able to accept the eventual decision that the EBT Diploma in Theology could not be recognized officially as being of teacher training level.



Student with large family

Life at the Bolobo Bible Institute

by David Butler

'WHAT happened to Paul after he founded Churches?' asked my colleague of last year, Joan Maple, to the new students. 'He was crucified,' came the immediate reply from one of the students! He had been a catechist — a full-time lay pastor — for a number of years. That is perhaps an extreme example, but it illustrates the great lack of basic Bible knowledge amongst so many Church members and even full-time Christian workers here in Zaire. Our aim at the Bible School (or 'Institute' as it is called in French) is to train men with a limited Secondary Education to exercise a pastoral, evangelistic and preaching ministry in a parish of the Baptist Community of the River Zaire.

We have ten students at the moment — three 'finalists' in the third year and seven second years. We can only have two years at a time as we only have two classrooms and two full-time teachers, the Rev Nzela, our Director, and myself. The student pastors' wives also have classes to enable them to read the Bible, give short talks, run a Christian home and teach other women. They are taught by my wife, Helen, and Mrs Irene Masters, the wife of the Medical Director of the Bolobo hospital. The men's classes are in French (their third or even fourth language!), although I did teach a course on Christian basics in Lingala (the main 'trade' language here and the second language of most of the students after their tribal language) in an attempt to give them a more thorough grounding in the fundamentals of the Faith.

Small Allowance

Nine of our ten students come from other parts of Zaire and they all have children — one man is here with his mother, wife and nine of his fourteen children! Most of the students live in the Bible School 'Camp' in very cramped living conditions — just one or two very small rooms with one or two beds for each family. They also have a small kitchen in which the wives cook over an 'open' fire. Most of the families find it very difficult to make ends meet — they receive a weekly allowance of about £1 50 per family plus 10p for every child, but most of the time they do not even receive this as the churches here are very lax in paying their contribution to the Bible School.

We endeavour to make the course as broad as possible, but are hampered in this by a lack of part-time teachers from other schools in Bolobo, who in the past were able to help us more than at present. Pastor Nzela and I teach Old and New Testament Introduction and studies on particular books (such as Luke, John, Romans, Genesis, Psalms and Isaiah), Doctrine (God, Man and Salvation, the Church authority and Christian ethics), a survey of Church history and then a more detailed study of African (and especially Zairian) general and church history.

There are also French lessons (to enable them to be more proficient in the official language of the country and to use commentaries and other Christian books, most of which are in French), Pastoral Studies (taught by another Zairian pastor, the Rev Lunkebila, the head of our Parish), lectures on Christian cults and deviations (Jehovah's Witnesses, Kimbanguism — the main 'Independent' African 'church' here, and Roman Catholicism) and the contemporary world.

'Our aim is to train men to exercise a pastoral evangelistic and preaching ministry'

Bearing Fruit

I find in my teaching – as in the preaching and pastoral work that I do in Lingala in the Churches – that it is very necessary to keep stressing the basics of the faith and this does seem to be bearing fruit by God's grace. The necessity for conversion and the 'new birth', baptism as a sign rather than the means of salvation, proclaiming the Person and the work of Christ to produce conversion, the nature of true worship, the Biblical pattern for mission and Church life and government – all these things need constantly to be stressed. At times it does seem an up hill task and one naturally gets tired teaching in a hot and humid climate and starting to teach at 7.30 am, but there are tremendous rewards. These include the time when a final year student's face lit up as the great truth of justification by faith alone really dawned on him and – most gloriously of all – when another student described how he had been converted after a time of real seeking at the end of his second year.

The mission of the church of Jesus Christ is essentially making and teaching disciples. We count it a great privilege to have been involved in part of our Lord's 'Great Commission' in teaching others to 'make disciples of all nations' and would value your prayers for the whole Church of Christ in Zaire as they seek to glorify their Lord and our's in this great and glorious task.

The part played by British Baptists

Our going, giving and praying are still vital. Although there are now Zairian directors of all the pastor training schools where the CBFZ is involved, missionaries are still warmly welcomed as colleagues. Their teaching, spiritual and practical qualities are often appreciated and their experience of church life and theological training in other countries is valuable. They are often willing to stay on longer in a theological school than Zairian pastors and they are not a financial burden as their salaries are paid by a missionary society.

The BMS contributes a major part of the budget of EBT and the Bolobo Bible Institute, and BMS money has helped provide much needed classrooms and students' houses over recent years. Most CBFZ districts try to give their expected annual contribution to these two schools, but this barely covers the students' small weekly living allowance. Many CBFZ members are very poor, and though many give a larger proportion of their income to the church than some British Christians, it is not yet nearly enough to cover most of the running costs of pastor training schools.

Most important of all is our continued interest and prayer. I hope this article will help you to pray for teachers and students in pastoral training in Zaire and I would especially ask you to remember Pastors Kuvituanga and Nzela, the new principals of EBT and The Bolobo Bible Institute. A former EBT student wrote recently to say that prayer cells that he has set up in his parish prayed specially for the churches in Britain, thanking God for their faithful and generous support over many years. May that support still continue.

After service, Bolobo church

'What you have heard from me before many witnesses, entrust to faithful men who will be able to teach others also.'

Teaching Others to be Pastors

by Angus MacNeill

Theological students, Yakusu, Zaire

THE PATHWAY to Christian Service lies open to all. It is fortunate indeed that the way is not blocked by some barrier, which can be passed only on the production of a certificate, diploma or degree. Every Christian has the possibility of becoming a servant of others after the manner of Jesus who wrapped a towel round his waist and washed the feet of His disciples. The qualifications for this kind of service are love and humility, which have a foremost place in God's Kingdom.

Some years ago now, I recall being a frequent visitor of a poor Zairian lady who lived alone in an apology of a hut. She had a large disfiguring neck-goitre and a chronic complaint, which made her a semi-invalid. As a Christian, however, she was far advanced in the service of Christ. The gentleness and love which radiated from her could be seen in her beautiful eyes. She excelled in attracting children to her and in telling them the stories of Jesus. She had no schooling and certainly no formal training in any aspect of Christian witness. Her expertise lay in her own love for her Lord and in the transforming power of the Spirit of God at work within her.

The Church's Strength

The strength of the Church of Jesus Christ lies in the fact that people like this are to be found in all parts of the world, and no programme of Christian education can produce them automatically. It seems important to say these things since we live in a programme-orientated world where learning and education tend to be associated with the production of immediate positive results. 'Put something in and you will get something

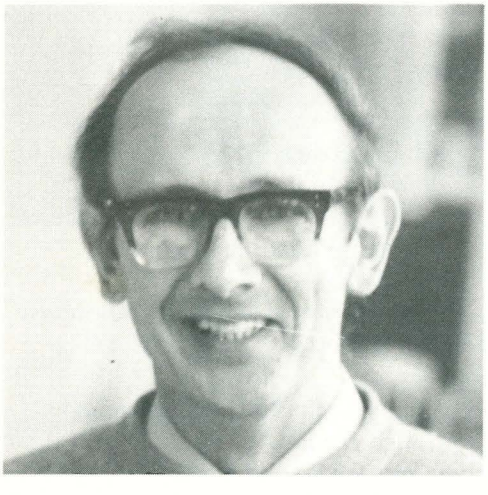
Theological School, Cuttack, India

out,' is the sort of approach with which we are familiar!

There is always the danger of thinking that if we can get enough pastors or lay people trained, then we have ensured the health of the Church. People will then be taught the Faith in the right way and the evangelistic thrust of the Church's witness will be directed properly and efficiently. Sadly, this is not always so. The lessons and the insights of the classroom which lie behind the certificate or diploma can get so easily distorted once the classroom door closes behind the student for the last time. I have seen enough in my days as a missionary and pastor to remind me that Theological Education in itself is not the answer to a Church seeking to expand or consolidate her gains.

An Important Role

On the other hand, Theological Education does have a very important role to play in the life of the Church and this has to be recognized. In the early days of our Society two centuries ago it did not take us very long to see the importance of specific training. Once there had been a response to the preaching of the Gospel and the Church had come into being, the Christian community required to be taught and some people had to be helped to give a lead in further evangelistic thrusts. Quite apart from the belief that the proclamation of the Gospel should not be the sole prerogative of the missionary, there was the obvious commonsense conclusion that, all things being equal, if one man trained ten people to do his work then ten times as much would be achieved.



We have come a long way since the early days of our Society in India. Theological training programmes are now under the firm management of the different Church groupings which we partner and their direct control is out of our hands. However, we still feel it part of our missionary calling to support the training of pastors or lay-leaders and today our missionary personnel form part of the staff in nine institutions in five different countries. These institutions vary from ones that provide an advanced training at University Degree level, to the rather more simple teaching of a school for evangelists.

Financial Burden

Quite apart from the contribution our missionaries can make in their own right to Theological Education, it has to be recognized that some of the Churches with whom we work find it difficult to discover adequately trained people from within their own ranks, who can take up this kind of teaching post. Further, the running of these Pastors' Schools or Seminaries can prove to be a very heavy financial burden on a Christian community with limited resources, so it is glad to have some of the staff places taken up by missionaries. Whatever the reason, it seems right for us, a Missionary Society, to be involved in this kind of work and we do so gladly.

It was hardly yesterday when the Apostle Paul wrote to Timothy – *'What you have heard from me before many witnesses, entrust to faithful men who will be able to teach others also'* (2 Tim 2 v. 2). This responsibility never leaves us and it must remain our prayer that all who are trained 'to teach others' and to be pastors of God's people will have their feet set on the pathway of love and humility along which we are called upon to walk in true Christian Service.

'There have never been enough trained ministers to meet the needs of the growing churches,' reports Michael Wotton, BMS missionary at the Baptist Seminary, Curitiba. 'We need ministers who have had a thorough grounding in the Word and doctrine.'

Mike and Gill Wotton

TRAINING MEN FOR THE MINISTRY IN BRAZIL TODAY

BRAZIL is an exciting country to work in, not least because of the rapid growth of the Christian church there. It is a land where the Holy Spirit has been powerfully at work leading numberless men and women out of darkness into His marvellous light.

The very first Brazilian Baptist church was founded in 1882 in the town of Salvador, with just five people. Within one hundred years those five have turned into close on 600,000 baptized church members.

To this day the Brazilians keep their evangelism alive and effective; the church continues to grow. (How one wishes to see in this country the same spiritual concern for those who live and die without Christ.) All blessings, however, bring their problems.

No Time for Adequate Care

There have never been enough trained ministers to meet the needs of the growing churches. Especially in rural areas one minister has often had to care for a church with several distant preaching-points spread out in an area perhaps the size of an English county and over bad roads. So he simply did not have time to care adequately for the pastoral needs of his people or, more important, to teach the newly-converted, enabling them to face battles and temptations and grow in the knowledge and love of the Lord. Thus many of those who seemingly had a real experience of Christ have fallen away. During twelve years in Brazil I have met so many who have said to me sadly, 'Ah yes, pastor, I was a Christian once.'

Because of this lack of trained ministers, laymen have of necessity found themselves as leaders of many churches, often preaching three or four times every week. Most of them are men of God in the fullest sense, but most have had no theological training or adequate preparation in the Bible, so that what they can offer from the pulpit is limited.

Sunday preaching in Brazil is directed far more to evangelizing newcomers to the church than to teaching the church members the deeper truths of the faith. Thus the church grows but often with many members who have a slender grasp of basic doctrine. This means they can easily fall victim to the convincing but erroneous teachings of the sects and of divisive Christian splinter-groups, because they do not know their Bibles well enough to distinguish truth from error.

A Full Diary

The Brazilian minister will normally preach more times every week than his British counterpart. For example, birthdays in Brazil are seen as evangelistic opportunities. You invite in your relatives, friends and neighbours for a sumptuous tea, cream cake and a thanksgiving service, at which your minister will preach the gospel. The Brazilian preacher's diary gets very full! So, because of this pressure, the danger for the young preacher is not to concern himself adequately with Bible-study and preparation. His sermons can become a series of graphic illustrations loosely strung together rather than an exposition of the Word of God.

These four points are, obviously, a generalization and I can think at once of many exceptions. But I do believe that they contain more truth than falsehood.

Twofold Needs

All this then is the background against which the colleges seek to train men for the ministry in Brazil today. From the above sketch it will be seen clearly that our supreme needs are twofold:

1 We need immensely more labourers for the harvest.

2 We need ministers who have had a thorough grounding in the Word and doctrine and so can effectively fulfil the

ministry of *teaching* their church members to build them spiritually.

The Lord in His goodness is already meeting both these needs.

On the first point, the number of Brazilian ministers in Paraná has more than doubled in the last ten years, and they are mostly gifted and dedicated. Then too, all the Baptist theological colleges in Brazil are well-filled and within the last few years five new colleges were either founded or upgraded from the level of Bible Institute. Candidates for the ministry are coming forward all the time.

On the second point the great majority of these candidates want to do a degree-level course in theology. In other words, they are willing to spend extra time in college for a theological preparation in some depth.

Thus the basic picture for the present and future ministry in Brazil is, I believe, very encouraging.

Demanding, Challenging Obedience

Training for the ministry, in obedience to the call of God, is always demanding and challenging. But theological students in Brazil face demands and challenges that we in this country know nothing about.

In the first place there is the problem of TIME. As yet Brazil offers no grants to theological students, so almost all our students in the Paraná Baptist Theological College have to undertake a full-time job to earn enough to support themselves and their families. That is why we give lectures at the college only in the evenings (from 6.50 to 10.45 pm), for that is the only time when most of them are free. With all the pressures of job and evening study, how can they have time to read widely or even to cope adequately with the demands of the course?

Yet, within the limits imposed by the problems of time, the majority complete the course most satisfactorily, while some are brilliant students.

Secondly, there is the problem of MONEY. In addition to the need to support himself and his family, each student has to pay the college fees and buy all necessary text-books. If he is fortunate enough to have a well-paid job, he will be able to complete the four-year course without financial worries. But if he earns very little, he will be in for a battle. I remember visiting one of my students in the house he was renting. He is married with a young son and another child on the way. His home was smaller than your garage and not nearly so well built. I deeply admire the dedication of so many in their obedience to the call of God.

The college too has no cash left over from its day-by-day running expenses. For example, we are in urgent need of a new library building, but there is simply no money available. A grant from the USA enabled the foundations to be laid, but the new library is still literally at ground level.

Shortage of Text-books

Thirdly there is the problem of BOOKS. Theological books in Portuguese are still in short supply in the sense that not many titles are available. One of the subjects I teach is the Fourth Gospel, but until recently there was not one theological commentary on John in Portuguese. C H Dodd's 'Interpretation of the Fourth Gospel' is now available in Portuguese, but that is all. (I think wistfully of the range of material on John that can be found on bookshelves in England!) I also teach New Testament Greek at all levels, but the one and only textbook that exists in Portuguese is heavy and unnecessarily difficult. So in my 'spare time' over the last four years I have been writing my own text book. On the whole other subjects are more adequately catered for.

Fourthly there is the problem of the Brazilian system of education, which in general does not encourage the student to think for himself. The student's task is to receive the pearls of wisdom offered by the teacher and learn them by heart to reproduce in the next exam! But last year I was teaching the synoptic gospels to the first year, a class of more than thirty students, and was immensely heartened by their questioning minds. Often I would spend most of the classtime answering questions and encouraging discussion and debate.

Yes, we have a number of problems in theological education in Brazil today, but there are many, many positives. Above all else, I value the dedication of the students and the quality of their Christian life. Assuredly the Word will continue to be proclaimed with power in that great country.

Curitiba Institute

MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

Building which is more than brick laying

PATAN HOSPITAL was officially opened last November by King Birendra of Nepal. Its opening marks a new era in the medical work of the United Mission to Nepal in which BMS shares.

The new building is of high quality. One visitor commented that he had not seen such craftsmanship anywhere else on the Indian sub-continent. Work was started in 1978 and is slightly ahead of schedule, a most unusual thing for Nepal. The construction team has been international with never more than nine expatriates working with a team of up to three hundred site workers.

Place of Learning and Caring

But it was no ordinary building site; it was more of a community. For instance, how many building sites provide literacy classes? Or how many sites use the spare ground on the site for a chicken farm and vegetable patch in order to provide a good nutritious meal at minimum cost to the workers? How many building sites make eggs available at a cheaper rate to ensure that their workers are able to buy them for their families? Many workers have now acquired knowledge and skills in building techniques which they are able to apply on other construction sites, and no doubt in their own homes. So the hospital construction has been more than mere 'brick laying'. It has been a place of learning and caring, a means of witness, both by the quality and standard of workmanship and by the fair and just treatment of employees.

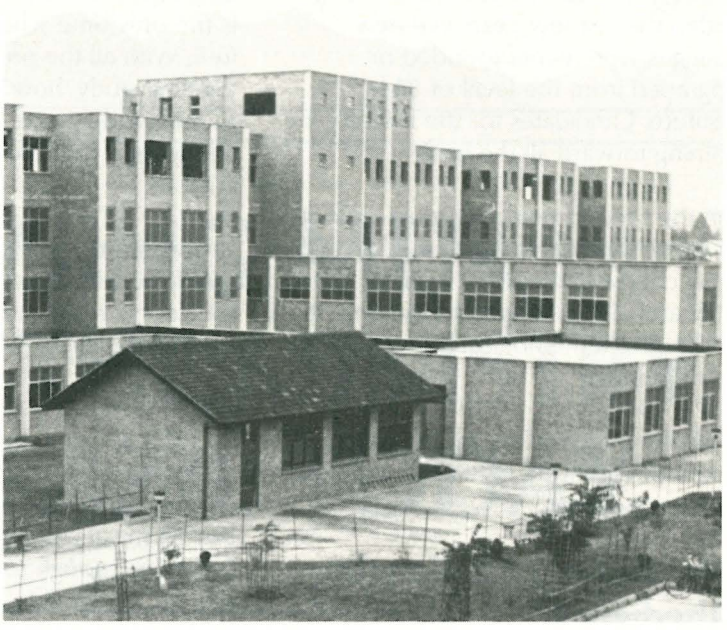
For more than 26 years the UMN has provided care services in Kathmandu at Shanta Bhawan Hospital. Shanta Bhawan, which means 'palace of peace', could be described as one of the many stately homes in and around Kathmandu. It was built by one of the Rana prime ministers, for one of his sons. It has never been an ideal building for a hospital.

Discussions about the building of a purpose built hospital have taken place over the past 20 years and eventually culminated with an agreement to build at Patan and combine Shanta Bhawan with the 25 bed government hospital to make one new institution.

More Accessible

The advantages of the new site are many. The hospital is a mere

Patan Hospital, Kathmandu



50 metres from the bus terminus situated at the junction of three major roads which reach out like tentacles into the district of Lalitpur. Shanta Bhawan was not even on a bus route, which made access difficult for the sick person who could not afford a taxi. This new hospital is on the edge of the town of Patan, where 30,000 people live in very crowded and often unhealthy conditions. It is a well planned hospital building able to deal with 1,000 patients a day in the new outpatient department. Shanta Bhawan struggled to cope with 400 patients.

Shanta Bhawan has become a familiar name throughout Nepal well known for the high quality of care. Your prayers are now needed for the new hospital and for the witness of the Christians on the staff. They will be living and working in a more exposed and less protected environment, where many more will be alert to observe their living witness to the Lord Jesus. For the transfer of services to Patan Hospital is not simply a move to a new and more efficient building, it is an entering into the health care system of the country in a more involved and realistic way.

Return to Africa

CAROLINE JENKINSON, who is now teaching at the British Association School in Kinshasa, is not new to Africa. She was born at Nakuru, Kenya and lived in that country for nine years. She also spent two years in Uganda before coming to the UK to complete her education.

In Africa, she went to school at Eldoret, Kenya, and Kampala, Uganda, and at one time almost all her classmates were African. In England she studied at Christ Church College, Canterbury, and Bulmershe College, Reading. She obtained an honours degree in Geography and Education in 1981 and went on to gain her Post Graduate Certificate in Education.

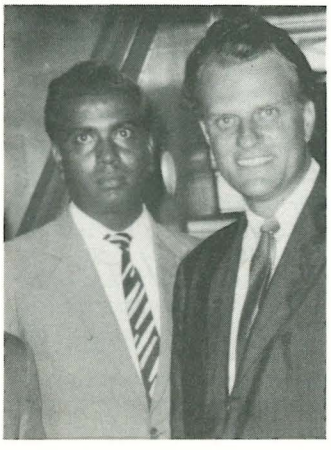
During summer vacations she has worked as a sales assistant for Marks and Spencer, has been employed by a local toy firm, and has assisted with an outdoor holiday for children at the YMCA, Lakeside.

Her home is in Wokingham, Berkshire, where she belongs to Milton Road Baptist Church. Before going to Zaire, Caroline spent a term at St Andrew's Hall, Selly Oak, for Bible Study and orientation.

A Boy Called John

JOHN PEACOCK is now a middle-aged man. His English-sounding name has deceived more than one distinguished visitor to Calcutta.

When John paid a visit on BOAC business to the Earl of Snowdon at the Great Eastern Hotel, there was a momentary flicker of surprise on the Earl's face. Nothing on John's business card indicated that he was a Telugu,



one of the dark-skinned Dravidian races originating in South India.

With a wide smile, John told the story. And always began, 'When he saw my black face. . .'.

Unlike many of his fellow-countrymen, John had no occasion to feel at a disadvantage with anyone, high or low, in what was once the Wall Street of Calcutta or in his own Tollygunj, in the suburbs, on account of his 'colour'.

Telugus have proved themselves to be fine Christians, in jute mills or in positions of great responsibility.

John is now one of our men in the city: a keeper-in-touch for the BMS. When British Airways was BOAC, he joined the staff, after leaving Scottish Church College, and rose from the ranks to high office, before his health began to give way. If you arrived at Dum Dum international airport in the middle of the night, John could ease the way through formalities, especially if you were a Baptist.

Bright Eyed, Cheerful Boy

I first met him when he was the youngest member of the YPF, which I ran at Lower Circular Road Baptist Church. He could not have been much more than eight or nine years old and anyone with half-an-eye could see that this bright-eyed, cheerful boy would go far, with the encouragement that he received from his church. So it was, with his own hard work and enthusiastic attention to his career.

His widowed mother — as gentle a soul as ever breathed, as they say — used to bring him to church, with his sisters and other members of the family, by tram from Tollygunj to Esplanade, changing for Park Circus, and arriving at church well before 9 am, for morning worship — an hour or more on the way. And Mrs Peacock was not a well woman.

Arriving in Force

On Christmas Day or Easter Day it was quite a sight to see the Peacock family arrive in force. They hired a lorry and out of it piled Peacock's both large and small — so many that they easily filled three rows of seats.

As they grew up, they fulfilled their early promise. Edith became a deacon — John already held that office and went on to become church secretary — and other members of the family made their mark in the church and in BOAC and QANTAS Airlines, for there were many in-laws, too.

Where are they now? Still in Calcutta, I should imagine, although several have travelled widely, from UK to Australia (New Zealand, too, I shouldn't wonder) and certainly to Hong Kong and USA.

B G Ellis

Jessie Madeleine Barnard

MISS JESSIE BARNARD, who died on February 20, served the BMS on the Home Staff from 1907 to 1952. When she retired, the General Committee referred to her efficiency, trustworthiness and the devotion of her service.

She was born in 1889 to a family which came from the Potteries. She lived most of her life in North London and was connected with the Ferme Park Baptist Church serving as a Sunday School teacher and deacon.

She started at Mission House, which was then in Furnival Street, in January 1907 and served in the Foreign Office, now the Overseas Department, for most of the time until her retirement rendering personal assistance first to Dr C E Wilson and then to Dr H R Williamson.

It was typical of her that she was prepared to remain in office beyond the normal time of retirement in order to give assistance to Dr G H C Angus and to the Rev Victor Hayward as they took over their secretarial responsibilities.

She helped the Society through two World Wars, with all the difficulties and interruptions to the work which these caused. The Furnival Street premises were damaged by bombs more than once in the Second World War, and eventually had to be evacuated. It was a time and energy consuming period, requiring staff of the calibre of Miss Barnard. Important documents and other items had to be retrieved from the premises, and the headquarters moved mainly to Kettering. Then there was the return to London to the newly acquired premises in Gloucester Place.

Retirement for Miss Barnard did not mean resting on her laurels. She was soon back in Mission House working for the Nurses' Christian Fellowship.

After a period, when she looked after her sister, she moved to South Lodge, Worthing, where she became a valuable member of the family of retired missionaries. She found it difficult to accept her last illness, because of the restrictions it placed upon her, but her attitude was typical. A friend, visiting her in hospital just before she died asked, 'How are you?' 'Better than I look,' she replied.

CHURCH UNION IN SRI LANKA

IT IS more than ten years since legal action brought to an end attempts to form a united church in Sri Lanka. But now the Anglian, Methodist, Presbyterian, Baptist, and the Church of South India Jaffna diocese groups have begun to pass resolutions which are meant to overcome the legal objections.

By law the Sri Lanka assembly must approve a bill to authorize the union. Some objectors in some of the denominations say union would violate their religious freedom and deprive them of various property rights.

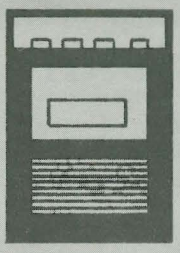
So far the Methodist conference and one Anglican diocesan council have approved the proposed resolution. The CSI council is a strong supporter. The Baptist and Presbyterian groups have deferred a vote pending a fresh study and assessment of the earlier 1963 plan because, it is said, some of the younger ministers and members are unfamiliar with it.

The resolution says the 'Church of Sri Lanka . . . shall provide for any of our members to exercise their freedom of worship and practice thereof as existing at the date of union and for any of our ministers to exercise their ministry . . . as at the date of union and to receive their emoluments and other benefits including pensions on terms not less favourable than at the date of union while in active service . . . or on retirement.'

About two-thirds of the 15 million Sri Lankans are Buddhists, about one-sixth are Hindus. Most of the 1.2 million or so Christians are Roman Catholics.

EPS

TALKBACK



WHAT OUR READERS ARE THINKING

Is there no longer a clear call from God for service overseas?

From Mr D M Callis

I HAVE felt under some compulsion to write to you about a phrase in 'The Changing Face of Asia', by Neil McVicar in January's *Herald.*

In the otherwise interesting and instructive article, he says '. . . individuals and married personnel go overseas for a shorter specified time and a more defined task. *This may be due to a shift in theological thinking . . .*'.

This unexplained comment is disturbing to me. What change in theological thinking is meant? Does one gather correctly that as a general feature there is some indication that candidates no longer feel there must be a clear Call from God for service overseas, but instead a sort of feeling that one could give a year or so, and be useful somewhere? (I do not underrate for a moment the value of short-term service *per se.*) Or perhaps, and this is my fear, the article is saying that the historic motivation of a deep burden for souls perishing without Christ is no longer felt.

If either, or both of these sentiments is becoming usual, surely the effectiveness of the Mission's work in terms of the salvation of men, women and children (the prime, all-consuming aim of mission as given by the Lord in Matthew 28. 18) is bound to suffer.

I do hope you can reassure me!

D M CALLIS

Norwich

Reply to Mr Callis from Reg Harvey, BMS General Secretary

WE ARE pleased that you are reading the *Missionary Herald* in such detail and very glad indeed for your concern that the Gospel should be proclaimed. One thing I would make plain — the BMS still seeks to maintain the sharpness of the cutting edge of the Gospel and that is our main thrust, winning men and women to Christ.

I am surprised that you picked up the particular points that you did. Neil McVicar says that the new attitude is more likely to be caused by a change of social and family patterns. Nevertheless there is continuing change and growth in our understanding of God and of His Mission. So in this sense there is a change in the theology of mission.

Of course the key to missionary outreach is to be found in the Great Commission of Matthew 28 and its emphasis on making disciples, but that single verse never was the *sole* basis for Mission. All of the Bible points to the nature of our God and Father being that of outreaching, gracious, missionary love. He has made man and seeks to love each man to Himself through Christ. He is concerned for the whole of each man in his need. The Gospel of Jesus Christ never was single or simple, in one sense, for it offers Good News that is fresh and unique for each person. Jesus came offering a full ministry and not just a preaching ministry. he is surely the Saviour of all men and the Saviour of the whole man.

The Gospel is both to be proclaimed *and* demonstrated. The acceptance of this has led to medical, teaching and other specialist missionaries and, nowadays, to the growth of such things as Tear Fund, where Christians with a firm commitment to evangelism have felt an equally firm commitment to the need for ministry to men in their varying needs. The ministry of compassion is part of God's Good News. Missionaries who engage in aid or development tasks certainly see themselves as messengers of the Gospel and evangelists rather than 'do-gooders'.

Realising that genuine Gospel work can be done by demonstration as well as proclamation has led to different attitudes to service overseas. For effective pastoral work and evangelism there is a need to grasp the language and culture of the people. But if the contribution of the missionary is to be in a technical or practical role, then language and culture study is not so important. It means that folk can think of offering for a shorter period of service overseas and still fulfil a useful ministry. Our experience with short-term missionaries is that they feel called by God for specific Gospel ministry within a particular role. The nature of that role might mean the period could be a limited one. It is no less a call and no less a commitment.

I hope that you will feel reassured by this. Another encouragement I would pass on to you is that during this last year, of those who were accepted for service overseas through the BMS, only three made short-term offers. 21 made completely open offers and so, as far as they can see into the future, are ready to give their lives to the cause of the Gospel overseas.

R G S HARVEY

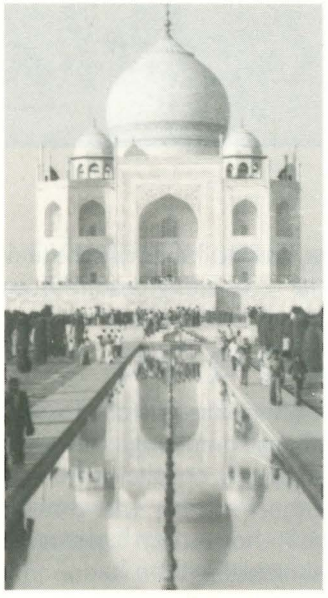
Mission House, London

Computers in Nepal

'RECENTLY it has been delightful and challenging that ways have opened up for computer work in Nepal,' write Stella and Trevor King. Trevor has been asked to run a computer programming course at Nepal's National Computer Centre and is now trying to do two jobs at once. The United Mission's Central Service Department still takes about six hours each day.

The NCC preparation task has been aided considerably by some materials promptly sent by a friend in Britain. UMN has backed this new venture (read Trevor's article in January's *Herald*) and is being recommended by its Industrial Development Committee to appoint a computer consultant and to urge that people in UMN should consider where computers would be useful in their jobs.

I was sensitive to such dangers!



Paul Weller, part time minister in the Tameside Fellowship and Community Relations Officer for the Great Manchester Ecumenical Council, replies to Bernard Ellis's criticism of his article in the January 'Herald'.

I WAS sad that Bernard Ellis of Bath was unable to accept my article in the spirit which it was written, because I have great sympathy with his concern about camera-clicking, ten-minute visitors. Common human sensitivity, coupled with a pre-journey reading of the excellent World Council of Churches book *Third World Stopover* had made me sensitive to such dangers, and, given the limits within which we had to operate, I sought to avoid them. But I fully accept that there is an area of serious debate here concerning the value and limitations of short visits to other countries.

However, debate is very different from disparaging and innaccurate analogies. For me, India was not a stop on a 'world tour'. I was seeking to strengthen my experience and work with the Indian communities here in Britain by actually going to the country from which they had come instead of just hearing about it second hand. And I would certainly not presume to write a book about India. I simply wanted to share with others something of what had been for me a significant, if all too brief, experience.

I would, though, be interested to know precisely what Mr Ellis considered to be wrong with the *content* of my article. On the whole, I restricted myself to sharing personal impressions. Where more general comment was attempted, it was done with reference to the insights and convictions shared with us by Indian Christians and missionaries with many years of knowledge and experience.

REVD PAUL WELLER
Ashton-under-Lyne,
Lancashire

Historical Missionary Documents

THE BMS and the Southern Baptist Convention Historical Commission have co-operated to make missionary journals, correspondence, minutes and records dating back to 1792 available for study.

Documents, covering more than one hundred years (1792-1914) of the modern missionary movement, have been microphotographed on to 90 reels of microfilm, which is described as one of the most substantial Baptist Manuscript collections in the world.

'The historical documents are now more accessible to lay persons and professionals for study, research, and better understanding of missions heritage,' says Southern Baptist spokesman Lynn E May.

A Million Bibles

PLANS for the publication of one million Bibles by the end of last year, the re-opening of hundreds of church buildings throughout the country, the publication of a new hymn-book, short-term training classes for church workers, and further development of both domestic and international activities — all this was reported to a joint meeting of the China Christian Council and the Three-Self Patriotic Movement held in the latter part of 1982.

The meeting, chaired by Bishop K H Ting, urged Christians to live so as to 'glorify God and help others', to increase friendly international contacts, but also to 'be on guard against infiltration by hostile forces from the outside world', and to give themselves wholeheartedly to China's modernization while 'struggling against persons who carry out criminal activity under the guise of Christianity'.

SPECIAL OFFERS

1. BAPTIST UNION DIRECTORY 1983/84

Containing details of Churches, Secretaries, Lay Preachers, Ministers, Associations etc. Rules, Constitution, Baptist Societies and other details etc.
Price £3.95 with **no** *charge for postage if ordered, C.W.O. before 31st August.*

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The Directory will be published early Sept. The Diary will be published at the end of July.

Q's Q's Q's by Deka

WHENEVER we need to look up some fact in a book, we can go round to our local library and get the necessary volume. Not so in all parts of the world. In many places books are at a premium, especially Bible and theological books. At times such shortages can have unusual consequences — this happened in Zaire:

'There is a tremendous unsatisfied demand for Bibles and Christian literature.

During his first trip out in the car Tim was stopped by two policemen — as well as demanding all his and his car's papers, on hearing he was a missionary one also asked hopefully if he had any Bibles. In this context think also of the students who leave the Faculty. They will be the best-educated ministers in the country, but they will be lucky if they have more than a cheap one-volume commentary and a couple of introductory text books, as well as their notes, to provide the resources for preaching and teaching their people in the years to come.'

Q Q Q Q Q

Would you expect there to be a demand for Chinese Bibles in Zaire? I would not, but I'm wrong, as you can hear:

'We had a small stock of Chinese "Good News" New Testaments in simplified Chinese script — there has been a constant demand for copies of these from our Chinese friends, and we have now ordered more, by air, from Hong Kong. The tatty copy left in the window, that we had on display, was seen and also requested.'

Q Q Q Q Q

Blocked pipes, of various kinds, can cause many problems and often they seem insoluble. A tube well in India was being improved in order to ease the lack of water for a hostel. This involved dismantling the well. At the same time roof repairs were going on, and everyone was busy. A small boy threw a rock down the dismantled well, the men returned, and wondered why the pipes would not go down. Months have passed, the well is still blocked and it seems that a drilling rig is required, to drill through the rock. Makes you think, doesn't it — 'for a ha'porth of tar the ship was lost'.

All this reminds me of an experience that I had, but fortunately with a happier ending. Have you ever had a blocked toilet? — not a nice experience. Along with the help of a house-boy I was struggling to clear one in a guest room. We tried wires, a piece of bendy bamboo (of course the pipe went round corners), blowing down a pipe, suction, all to no avail. In desperation the house-boy perilously balanced on an outside lintel, opened a pipe junction box. After some poking around he hawked out a small soft toy! — a parting gesture from a small guest!

Q Q Q Q Q

Animals can often bring a smile to our faces, or perhaps something else? Visitors to a remote Leprosy hospital were warned that the electricity was erratic. For their first 36 hours they had none, and why? A suicidal python had electrocuted itself on the wires as they passed through the jungle.

An unwelcome gate-crasher.

'As we laughed and caught up on family news from the five months I had been away, there was a crash and a rat fell out of the hole in the bamboo ceiling right in the midst of us! There was a loud shriek from one member of the team.'

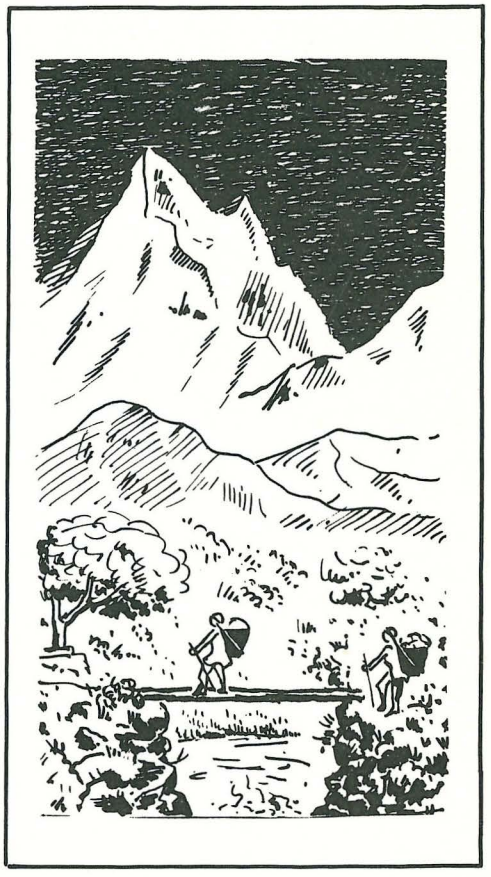
Establishing contact:

'Driving back from clinic we passed a family of monkeys swinging through the trees in the jungle. We stopped, and they in turn stopped to look at us. We waved, and to our surprise and amusement, one large monkey waved back.'

Was someone waving?

WAITING FOR JULPE

Eleanor Knox's story



IN NOVEMBER 1978, after a month away, I came to Devkot to see if the house was ready for me to take up residence.

As I came into the village three young children of one of the Damai families ran screaming to their house, apparently terrified by the sight of me. As I went a little further, I had a more pleasing reception. Kale, the father-in-law of Bishney, was coming up the path with a load of *Kodo* (millet) in a basket on his back. He gave me a lovely smile. Kale is a dour person. He does not often smile, so when he does it is something special.

Going to See My House

I went along to Julpe's temporary home. It was time for the morning rice meal, so I hoped to find Julpe at home. He was not. He was down in the rice fields in the valley. It was harvest time. He would be coming to eat his rice meal, his wife told me, which she had cooked for him.

While I was waiting to see Julpe, I thought I would go to see my house. Inside everything seems to be alright, but there was no 'house' at all over the pit toilet.

He's Coming

'O yes, Julpe is coming, he's coming any time now.'

So I sat and waited on Julpe's tiny verandah. One of the daughters dumped a load of dry manure there. She put a *gundri* mat over it to stop the chickens scratching it all over the place. The verandah was so small that there was hardly anywhere else to sit, so I sat on the *gundri* mat which covered the manure.

'You must examine me,' said Julpe's wife.

'What's the trouble?' I asked.

'Oh you examine me and tell me that,' she said.

However much I asked she would not say what she wanted to consult me about, so I advised her to visit the Luitel clinic.

'There is a little room there for examining women,' I said.

'And my son too,' she demanded. 'He has had diarrhoea for a month.'

'Bring him as well,' I replied.

The Man Who Blows

While I waited, Mangola, the child of Julpe's brother was playing in the courtyard. His eye was obviously sore so I asked about it.

'Yes,' his mother said, 'his eye is very painful and there is a white spot on it, so we took him to *phukno mancho,* the man who blows.

This child had often visited the Luitel clinic for recurrent bronchitis but they had never thought of taking him there for his eye trouble. That was a thing for 'blowing' it seemed. In other words for blowing out the evil spirits. I examined the child's eye. It was inflamed with an ulcer on the cornea. I advised the mother to bring him to the Monday clinic as well.

'It's alright, Julpe is coming,' they said. So I waited. An older woman from the next house came along and crouched chatting. Amazingly she was not complaining. Usually she is full of moans and goes on about her troubles and family difficulties. She was much more contented, but coughing and spitting all the time. I had urged her once before to visit the hospital for a sputum test, because there had been a lot of TB in Devkot.

'Why should a person of my age go to hospital?' she said. 'I am at the end of my life. It would be better for me to die.' She is just over 50!

Mangole, the child with the ulcer on his eye was still playing in the yard. Still Julpe did not come. So I thought I would tell the old lady and the children a story of Jesus. I told them about blind Bartimaeus having his sight restored by Jesus. The old lady listened with interest.

After waiting for three hours, I decided that Julpe was not coming, so I told them I had to go. The three and a half hours' walk back to Amp Pipal had to be completed before dark. I asked Julpe's wife to ask him to put a 'house' over the toilet and to tell him I was coming to live in the house he had prepared for me after three days.

NOTES FOR YOUR PRAYER GUIDE

Christopher and Jenny Sugg (18 May) will be leaving the service of the Society.

MISSIONARY MOVEMENTS

Departures

Miss C Preston on 14 February for Dhaka, Bangladesh
Rev D and Mrs Grainger and family on 18 February for Curitiba, Brazil
Rev R and Mrs Davies and family on 24 February for Rio de Janeiro, Brazil
Mr and Mrs S Mantle on 1 March for Tondo, Zaire
Miss M Philpott on 1 March for Kisangani, Zaire
Mr and Mrs A North and family on 13 March for Kinshasa, Zaire

Arrivals

Miss V Campbell on 25 February from Dhaka, Bangladesh
Mr and Mrs F Gouthwaite and family on 5 March from Potinga, Brazil
Rev D and Mrs Doonan on 7 March from São Paulo, Brazil

Encourage the children of your church to read the Juniors' Magazine of the Baptist Missionary Society every month.
It's full of stories and pictures about the BMS's work in other countries.
Ask about LOOK! at your church or Sunday School or obtain it from:

The Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

BIRTHS

On 11 March, in Bromley, to **Mr and Mrs Michael Cranefield** (designated for Zaire), a son, **Timothy Stephen**
On 18 March, in Brazil, to **Rev S and Mrs Christine**, a son, **Samuel John**

DEATHS

In Calcutta, India, on 14 February, **Miss Lily Quy,** aged 74. (India, 1938-1975)
In Leicester, on 27 February, **Rev Harold Bernard Saunders,** aged 64. (Zaire, 1954-1964)
In Ampthill, on 8 March, **Mrs Dorothy Ethel Bottoms** (widow of Dr James W Bottoms), aged 83. (Bangladesh, 1929-1960)

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (18 January-18 February 1983)

Legacies

	£ p
Miss E S Booton	50.00
Mrs E F Braben	100.00
Mr H T Coe	100.00
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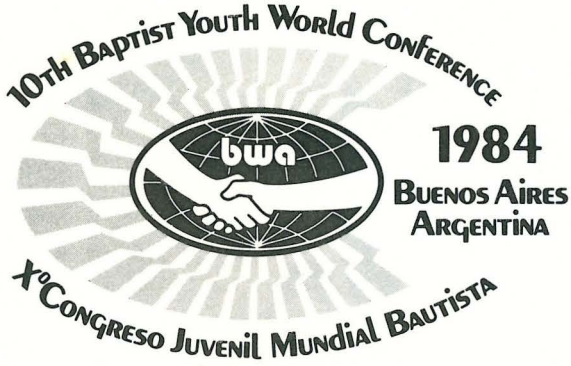
General Work

Anon: £3.00; Anon: £5.00; Anon (Kirkby Muxloe): £10.00; Anon (Cymro): £60.00; Anon (Evangelical Trust): £200.00; Anon (FAE-Aberdeen): £10.00.

Women's Project

Anon: £2.00.

Plan Now to Attend



10th Baptist Youth World Conference

X° Congreso Juvenil Mundial Bautista

July 11-15, 1984

Buenos Aires, Argentina

JESUS CHRIST — THE TRUTH: OUR FAITH, OUR COMMITMENT, OUR PEACE

Thousands of young people from every continent will gather to share in fellowship, study, worship and witness — exploring together their role as Christians in building a better world.

This will be a once-in-a-lifetime experience.

A group of *young British Baptists* will spend nearly 3 weeks in South America — 8th-27th July*

Sharing in the Congress

Working on a practical project in an Argentinian Baptist Church

Sightseeing in Buenos Aires, the spectacular Iguaçu waterfalls, and in Rio de Janeiro

Enjoying hospitality and fellowship in Argentinian homes

Visiting Baptist work and young Christians in Brazil

Group members will have two opportunities to meet, get to know each other and prepare for this visit — 3rd December, 1983 and 13th-15th April, 1984.

Cost will be £1,000 return*
This will include air travel from London to Buenos Aires, internal flights in South America, Congress Registration, and hospitality.

Please book by 1st September, 1983. Later bookings incur an excess charge. No registrations are accepted after 31st May, 1984.

* Dates and costs to be confirmed.

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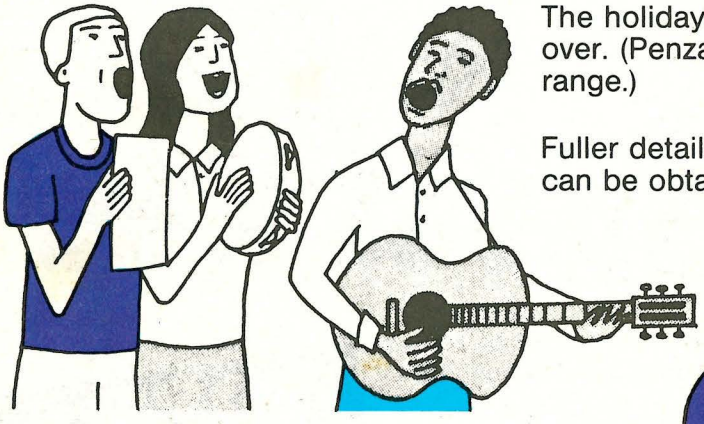
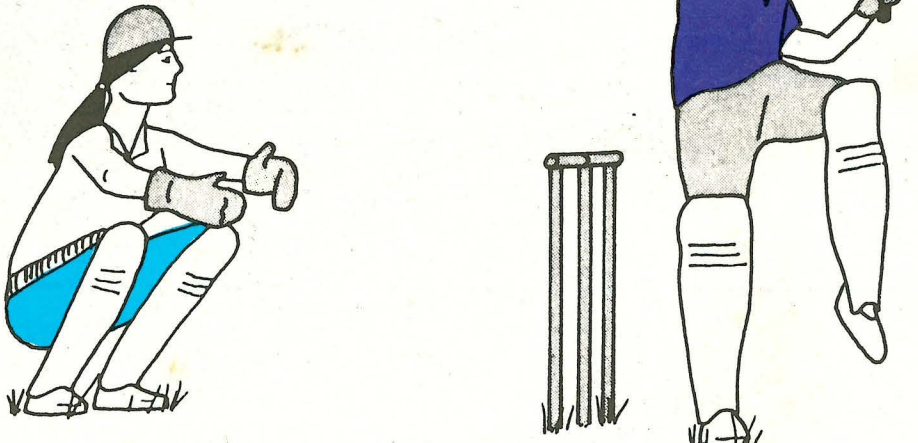


The holidays are for young people of 14 years of age and over. (Penzance B will also cater for families and an all-age range.)

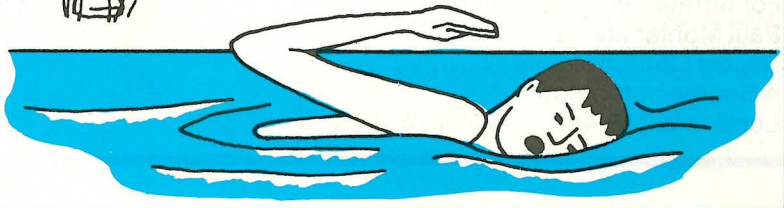
Fuller details of holidays, centres and travel arrangements can be obtained from the BMS Young People's Department.



PENZANCE
'A' 30 JULY - 13 AUGUST
'B' 13 - 27 AUGUST

EASTBOURNE
'A' 23 JULY - 6 AUGUST
'B' 6 - 20 AUGUST

PITLOCHRY
30 JULY - 6 AUGUST



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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JUNE 1983 PRICE 20p

LIFE IN THE CITY

JUNE 1983

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Cover picture:
New and growing Dhaka

We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

All over the world people are on the move, trekking from the countryside to the rapidly expanding cities and towns. They are attracted by the possibility of work or education. In many areas they are being forced to leave the land because farm mechanization has reduced the need for labour. But for whatever reason, it is happening at a rate never before experienced, and some believe it is an irreversible trend.

The 1980's are fast proving to be the decade of urbanization. In 1900 only 13 per cent of the world's population lived in towns and cities. By 1970 this had grown to 40 per cent and in 1980 to 50 per cent. Predictions suggest that it will be 70 per cent by 1990, and if you can believe statistics, by the early years of the next century the world will be almost completely urbanized.

Moment of opportunity

Whatever the future pattern is going to be, the reality now is of quickly growing cities and of people, who have broken old ties and are now open to the new influences of city life. Their old traditional values are being questioned. They are forming new relationships and testing out fresh ideas. What an opportunity for the church! Within two years of moving, so we are told, most people become settled again, either falling back into their old ways, or adopting different patterns of living. They will never again be quite as open in their thinking.

In this month's *Herald* some of our missionaries, working in vastly different parts of the world, write about the needs and the problems of the cities where they are located. They highlight the loneliness and temptations of urban living, the mixture of old and new cultures and the disillusionment which sets in when the sought after pot of gold does not materialize. They also explain some of the ways in which the churches are able to respond.

Relevant missionary work

People then are not only open to the gospel, they are in need of it. Such a combination of factors in missionary work is rare. 'The good news of peace, assurance and strength through Christ is the key to facing a completely different and much more complex world,' says one commentator.

'The same may be said about other uprooted and disturbed people such as refugees from famine, war or persecution. Millions in search of stability and a sense of belonging await the messengers of new life in Christ.'

'Jesus Christ — The Life of the World,' is the theme for the Assembly of the World Council of Churches to be held in Vancouver in July and August. As Baptists we share that belief in Jesus. All the time we have the opportunity of being the messengers of new life in Christ in the towns and cities where we are. Through the BMS we also have the opportunity to share in that same 'new life' work in many towns and cities around the world as partners with the church and our missionary workers in these new urban fields.

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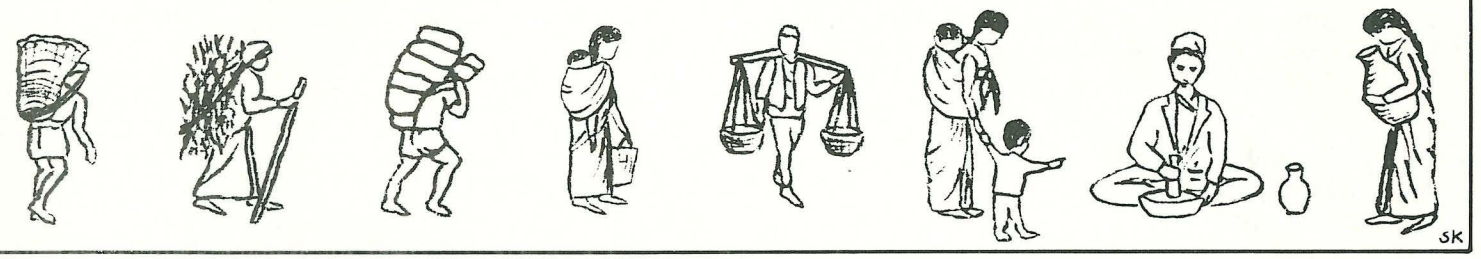
Kathmandu — capital city of the Hindu Kingdom of Nepal, population about 300,000, is situated in a fertile valley at 4,500 ft, surrounded by hills and snow-capped mountains. This has been home for Trevor and Stella King for more than three years.

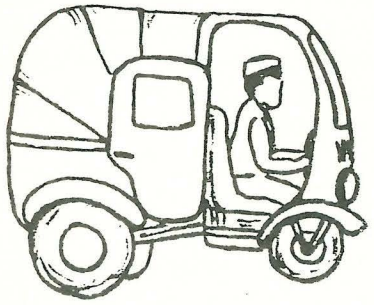


IF YOU could walk with us around Kathmandu, your senses would be bombarded with exotic, unpleasant, beautiful or unexpected sights, smells and sounds. Calm and peaceful, but at the same time bustling with life, the roads, many of which are just narrow alleys, are busy with traffic — cars, buses, lorries, bicycles, taxis, cycle rickshaws — and with other things like bricks, cows, buffaloes, rubbish, chickens, dogs, goats, barrows. It's certainly better not to be in a hurry.

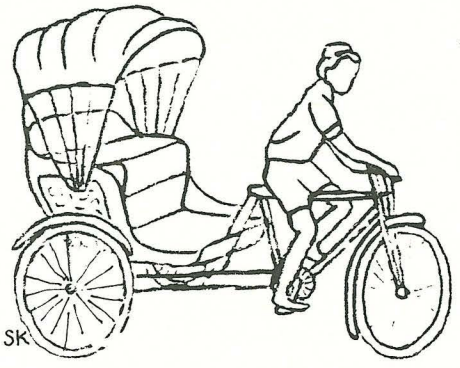
This is a city of temples — hundreds of them, all different shapes and sizes, and probably thousands of idols made of wood or stone, brass or silver. Interwoven with Buddhism, the Hindu religion is a very visible part of Nepali everyday life and influence, for example, the way people eat or wash, marry or take a holiday.

Time to talk together

One of the things which has made the deepest impression on us has been the friendliness of the Nepali people. They have time to stand or sit by the side of the road, talking together, washing their clothes, themselves or their children, watching all that is going on. We have been conscious of how closely we are watched. What we say is not so important as how we behave, and the people are so sensitive to unspoken thoughts and attitudes. Life is generally very hard and many of the people have heavy loads to carry, both physically and figuratively, living here in one of the poorest countries in the world.



As Christians, our burden for these people is very great. In this land there is a small number of Christians spread throughout the towns and villages. Fellowships are non-denominational and most are linked together as the Nepal Christian Fellowship. We have great admiration for these brothers and sisters in Christ who are mostly very new in the faith yet are filled with eagerness to witness for their Lord. You would be very welcome to come with us to one or two services, usually held on Saturday mornings, and share one, two or more hours of praise, prayer and preaching. Nepalis are allowed to practice their own religion freely but are not permitted to change their religion or to seek the conversion of others.



Limited supply of literature

One of the great needs is for Bible teaching, for Nepali preachers and leaders to strengthen and build up the Body of Christ. The Bible School, which had been running for two years, has recently had to close and its future is very uncertain. On individuals there are many pressures from families and communities, continuing surveillance by the authorities and sometimes imprisonment. Bibles, Scripture portions, simple stories and well-produced literature are in limited supply, but becoming increasingly available. Care must be taken with its distribution.

Changes are coming rapidly to Nepal. The government and people are seeking to improve the health, education and economy of the country, but without losing the basic culture accumulated over many centuries.

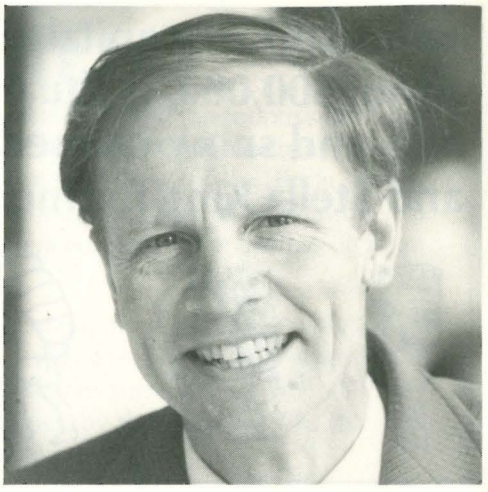
What we say is not so important as how we behave

We ask you to join us in prayer for wisdom, boldness and freedom for these Nepali Christians here in Kathmandu and throughout this land of Nepal. Jesus said to his disciples, *'You must be as cautious as snakes and as gentle as doves'*, but he also said *'Do not be afraid of people. What you have heard in private you must announce from the housetops.'* At the moment it seems impossible for witness to be open, and personal contact seems to be the most effective way to tell the Good News of the Kingdom of God.

URBAN EVANGELISM IN SÃO PAULO

Frank Vaughan

Frank Vaughan



Why Cotia?

The *favela* in Cotia is not one of the largest or the worst that I have seen in São Paulo. If the worst is class G, then the one here is around class B. Most of the shacks have access to good drinking water and electricity. Drainage and sewerage leave much to be desired, but they are not the worst either.

We are here because one of the essentials for *favela* work is being fulfilled – backing by the local Baptist pastor. The church is a bit further behind, but that will improve.

Garage Gospel Hall

The main road from the centre of São Paulo passes through Cotia dividing the town into two sections. Until recently the lower half has been for the poorer folk and for the *favela*. When we arrived here six months ago we were thrilled to find that Pastor Ximenes had managed to get a garage made available for our use in the lower half of the town and not far from the *favela*. The garage belongs to Jair, a humble and faithful church member. Without him we would have made very little progress indeed. He modified and renovated the garage to serve as our chapel.

Property Owners

Jardim Coimbra is the name of the area where our garage-chapel is located. The name was given by land agents, who expect to sell it in lots to speculators and private builders as the roads improve. Already there is an estate of apartment blocks almost complete, which will bring another 10,000 people to live near our chapel.

Priority: a larger chapel

During our Holiday Bible School in February, when each day we had fifty people crowded into our chapel, the need for enlargement was evident. Now that families are moving into the apartments the urgency increases. Praise the Lord! Jair saw the need and agreed to help. He produced his wheelbarrow and tools to begin the extra foundations and the walls. By the end of April the roof should be ready for us to move in. Plastering and decorating can then be completed under cover.

Our hope and prayer is that some of the new folk will come to worship with us and that they will mix happily with our *favela* congregation.

Mothers' Club

Since last November we have had the use of a hall on the edge of the *favela*. It was loaned to us by a politician who expected to become the new mayor of Cotia. He was unsuccessful in the elections, but allowed us to continue using the hall. On Tuesdays we have had a group of women attending talks on basic hygiene and child care. More recently, Dorothy has begun a mothers' club, which functions regularly and effectively. Not only do the women and girls learn how to paint cloth, to knit and to crochet, they learn something about each other, and, more especially, the Word of God.

Dilapidated Premises

The hall has the name 'Community Centre' in large letters above the front window. But the name belies the truth. The building is in a deplorable condition,

Mothers waiting outside the garage

'Distinctive Chris reward, smiling a not necessarily

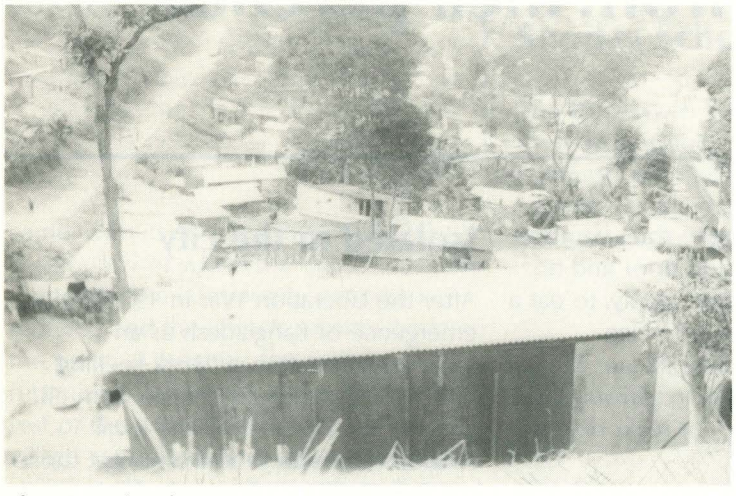
with broken windows and heavy deposits of mud against the walls. It is not used by anyone other than ourselves. Because of a dispute between the owner and the town authorities there is little hope of improving its condition in the near future. Suitably enlarged and modified the building could be used as a creche and clinic thus properly serving the community.

Orphanage

The Baptist orphanage just outside Cotia continues to care for 30 lads from five to

Bring a plate and fork

The new apartments soon to be filled



The Cotia favela

Sing unto the Lord a new song

tian service often involves working without t the ungrateful, understanding that ignorance is udeness.'

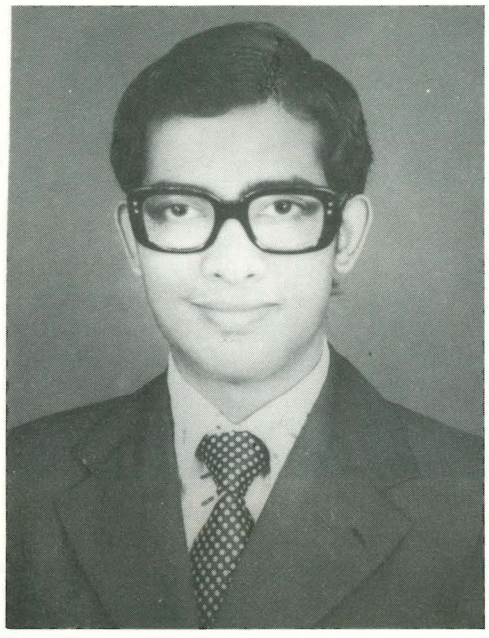
fifteen years of age. The lads come from various tragic beginnings. Some were abandoned when very small. Others come from broken homes and many from *favela* situations. Because of malnutrition when small, few can grasp facts and figures, so their chances of a technical career are very small.

On Wednesdays I am able to teach a few of them some handicrafts and, in conversation, point them in the way of the Master. It is difficult to preach about abundant life in Christ and then do nothing about lives that you know are bound to be stultified because of some parent's greed or selfishness. For this reason I am hoping to get a workshop constructed where proper instruction can be given in craft-work, woodwork, basketry and, perhaps, ceramics.

What is Social Service?

Work in a *favela* always includes something of social service. What is social service in the Christian concept? Surely it is simply caring for the needy with Christ's compassion. The danger is always to mistake the means for the end. To think that fixing drains or arranging building materials or baby food is all that needs to be done. Distinctive Christian service often involves working without reward, smiling at the ungrateful, understanding that ignorance is not necessarily rudeness.

On other occasions it means speaking with the boldness and authority of Christ to combat sin and evil. Not only for ourselves do we have to resist the devil, but also on behalf of others.



Fast, expanding, urban Dhaka

Robert Sarkar and David Sorrill describe the city where young people have ideas light-years distant from their parents.

TRADITIONALLY 'a city of mosques and muslin', Dhaka, like so many large cities in the developing world, is a fast expanding urban sprawl. Buildings are going up on all sides as the money earned by the massive migration of Bangladeshi labour to the Gulf States pours into the country. Bangladeshi society, still deeply rooted in ownership of land and property, dictates that the successful man mark his success by the construction of an appropriately prestigious house for his family. Those who manage to get to the Gulf States with their comparatively high wages are considered successful.

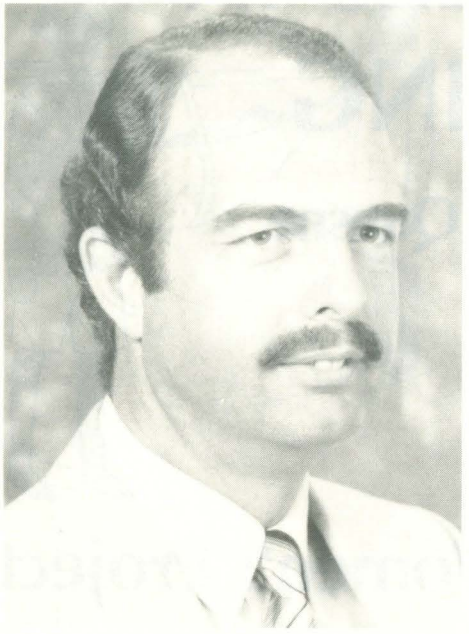
The superficial trappings of present-day Western culture may be seen anywhere in the city, in strange contrast to the ancient customs and culture of this part of the Indian sub-continent. Travelling by night recently, we had to stop when we found the main road was blocked in a small bazaar by a crowd of peasant labourers on their way home from a long day working the paddy fields under a tropical sun. They were all standing looking into a tea shop — some local meeting, a visiting dignitary, perhaps a big row or a business deal being clinched? No — they were watching the latest instalment of 'Dallas' on a colour TV set. Before returning to their bamboo houses, with beaten earth floor and no electricity or piped water supply, to eat a very poor meal, they were being enthralled by the antics of JR, Sue-Ellen, Bobby, Cliff and the rest, in surroundings they could be excused for reckoning to be another planet.

It is hard to think of a greater contrast than that between a Bangladeshi labourer's lot and the studied extravagance of the Dallas set. That is not to say that TV is a backward step. With only 25% of the total population able to read and write, it is without equal as an educational tool. And even 'Dallas' is good escapist entertainment, as are 'Hart to Hart', 'The Fall Guy' and 'General Hospital'. The daily glimpses of English Football League matches, copied from satellite transmissions by the Bangladesh tracking stations, whet the appetites of the millions of Bangladeshis who are football-crazy. TV has taken Dhaka by storm and helped to increase the complexities of those who live and raise their families here. Young people are growing up with ideas and attitudes in many cases 'light years' distant from those of their parents, who were raised in the village environment. And this applies equally to the Christian community.

Isolated in the city

After the Liberation War in 1971 and the emergence of Bangladesh as an independent nation, a 'work-seeking drift' to the capital city began from all areas of the country. All the local religions are represented amongst those arriving: Muslims, Hindus, Buddhists and Christians. The Christians, many of them leaving their village environment for the first time, found work somewhere in the city and rented accommodation nearby, often a good distance from the nearest Christian group. In the village they were part of a tight Christian community. In the city, isolated from other Christians, they have a tendency to fall by the wayside. The church recognizes that it has no systematic way of finding and contacting these people.

And for those who do settle near a Christian group or church the problems of a 'gathered grouping' have to be faced, perhaps for the first time. The members of the group are from all regions of the country, each with its own ways of saying and doing things. Yes, Christian brothers and sisters together in fellowship, but not in the same way as the Christian village from which each



came, with its strong concept of Christian community of which the church is a part. In the city the community concept is reduced and the church services become the point of meeting, the members returning to anonymous city life for the rest of the week. The church in the village set-up exercises strong influence and discipline upon its members. For instance drinking alcohol (in a culture where 'social drinking' is traditionally unknown, and alcohol is consumed only in order to become drunk) in many churches carries the discipline of excommunication. Ministers, deacons and church meetings are finding that they are having to rethink their whole approach to discipline because of the lack of close contact with members in the week, compared to the closeness of village life, where nothing is private. And also because a member, if placed under discipline, often just goes to another church in the city, whereas in the village there is only one church.

Latch-key children

Life is hard for many folk in Bangladesh. Jobs are hard to get, salaries and wages low. But in the big city there is far more chance for the wife to get paid employment than in the village. The chance to increase the family income is a wonderful opportunity. Consequently, the 'new to Bangladesh' problem of the working couple with 'latch key' children has arrived. The pastoral problems caused by children being left for long periods on their own in the house, coupled with wifely freedom unknown on such a scale before, are causing much heart searching.

But for those who are not educated or with minimal qualifications the job opportunities are very few and far between and most Baptist churches have a special fund for relief of those in distress in an environment where there is no relative to fall back on, as in the village. The fund is usually administered by the minister or secretary with advice from the deacons.

Sunday School on Friday!

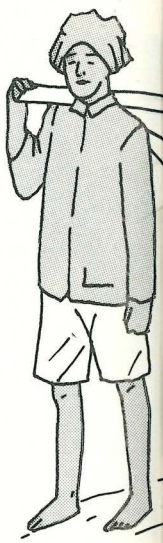
The Bangladesh Government, to give more opportunity for the Muslim majority community to attend prayers, recently changed the weekly day off from Sunday (introduced during the British Time), to Friday, which is the day of special Muslim prayer. Sunday suddenly became an ordinary working day. This caused the Christians, especially in Dhaka, a great deal of concern and debate. How vital is worship on a Sunday to being a Christian, or to Christian witness in this context? Should a stand be made to retain Christian worship on Sundays or not? What do you call Sunday school when you hold it on Fridays? The Christians decided that for them in this context Sunday is very important and appealed to the Government to announce that Christians in whatever work they are employed would be allowed to take two hours off on Sunday morning to attend worship. After due consideration the Government agreed.

To be away from the village with all its influence, stability and familiarity, with your traditional points of reference missing, being almost overwhelmed by the rush and expediency of the city is disorienting enough. Then suddenly to find Sunday has disappeared as well. . . . Please pray for us.

The temptations of city life

PARTNERS IN CARING

by Sue Le Quesne



This year's BMS Women's Project

Bishop Tandy says that 'the BMS is a successful partner in mission', and that 'British Baptists, through the BMS, are doing a vital work.'

What is this partnership? Partners have to work together, sharing the load or they pull against each other and the work does not go forward smoothly, and is hindered. There is also another side to being partners, the joy and excitement of working together, of sharing in a common task. The Society works in partnership with national churches, our missionaries work with national colleagues – and we also by our prayer, caring and support are partners in the work overseas.

The BMS has eleven missionaries in India, whereas only 25 years ago there were 125. Nowadays, it is very difficult to get visas for new people to go to India to work as missionaries. But we do give thanks that there are able nationals who carry on the work that previously was done by missionaries, witnessing to the love and power of God revealed in Jesus Christ.

Down the years since Carey first began his work in Bengal in 1794 the Society has worked in many different parts of India in varying ways – medical, educational, agricultural, evangelistic – all showing the love and compassion of God, and proclaiming that salvation through Christ is the one way to God. This in a land, where the Hindus worship so many gods, where Muslims call on the name of Allah, and the animist 'bows down to wood and stone'. Today in India the Church of Jesus Christ is a living witness to the one true God. In a population of 700 million there are 21 million Christians.

Sending its own missionaries

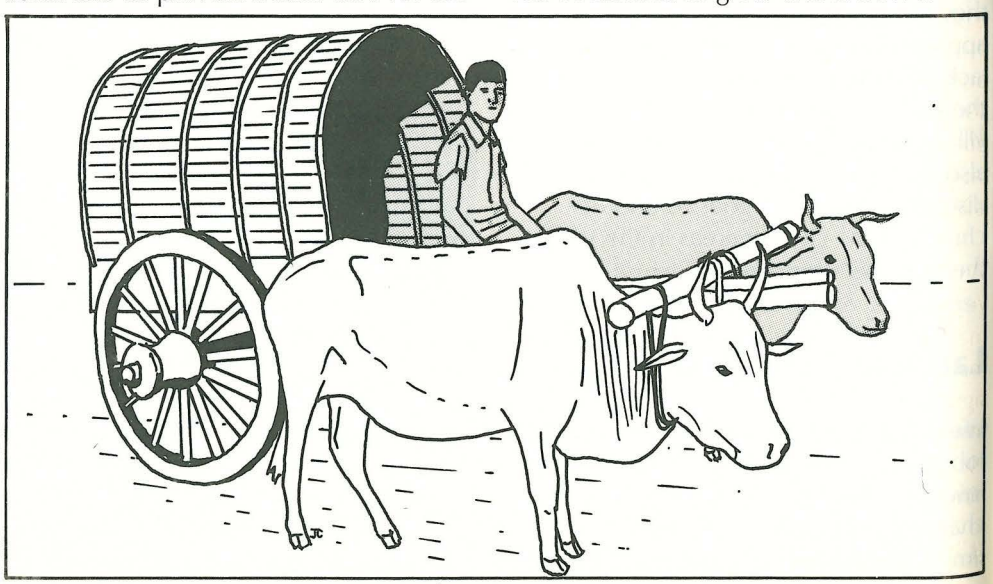
How thrilling it is to see the church in Mizoram standing on its own feet, sending out its own missionaries, running its own schools, staffing its own hospital. 90 years ago this was one of the most backward areas of India, animistic in belief, practising head-hunting. Now 90% of the population are Christian. No BMS missionary has worked there since 1977, as permits for expatriates are no longer available.

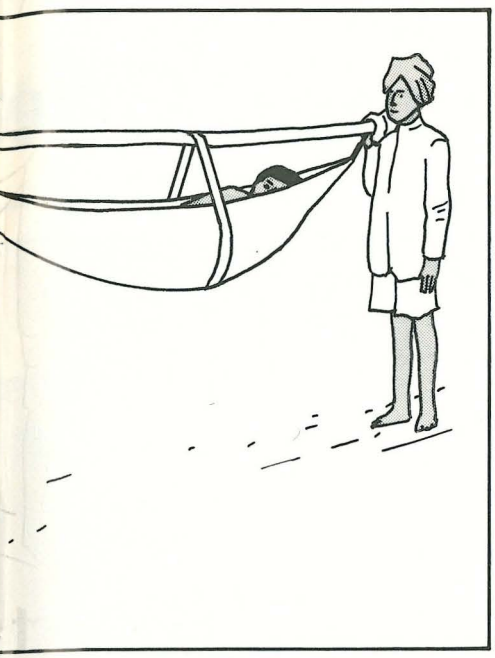
In Orissa there are three very different hospitals. At Udayagiri the hospital continues to provide health care for the area, and to give loving service in the name of Christ. The feasibility of community health work in the villages is being considered. Joan Smith after her years at Serkawn in Mizoram, is now working here.

On the plains at Berhampur the hospital for women and children continues to meet a constant need for medical service, patients coming from a radius of 50 miles. There is a Public Health Programme based on the hospital, and this includes a Tibetan refugee settlement 50 miles away. The Medical Superintendent of this hospital is a BMS missionary, Dr Betty Marsh.

Place of Light

In Diptipur the work began as a dispensary run by missionary wives, and the hospital was only started in 1957. It has continued to grow and is now a





centre especially for eye treatment as the Medical Director, Doctor Suna, is an eye specialist. Of the patients coming to the hospital 97% are Hindus. Diptipur means 'place of light'. The hospital is truly a place where Christ's compassion is demonstrated, and the teaching of God's love in the Lord Jesus points to Him who is 'the Light of the World'. Some are finding the fullness of life that comes only by faith in Christ.

At Ludhiana in North-west India, there is the internationally-known co-operative medical centre, the development from a hospital started in 1894 by Dr Edith Brown, a BMS doctor, as the first medical school for training Indian lady doctors. Since 1947, male patients have also been admitted, and male students from 1950.

Maintenance grants to all these hospitals are a sign of our continuing partnership with our brothers and sisters in India. In picking up this part of the on-going BMS budget, as the Women's Project for 1983/84, we are demonstrating our prayerful support for this work. The target for our Project, 'Partners in Caring', is £15,000.

When Carey first went to India it seemed very far away, modern travel and so many Indians now living here in the UK makes it seem much nearer. A common sight in India is that of two oxen yoked together for ploughing or drawing a cart etc. If one stumbles or falls, the other is hindered. We are still challenged to be loyal yoke-fellows with our brothers and sisters in India.

To be a Pilgrim

A Memoir of Ernest A Payne by W M S West

Lutterworth Press £4.95

THE ESTEEM in which Ernest Payne was generally held was indicated when so large and representative a congregation gathered in Westminster Abbey shortly after his death to join in the Service of Thanksgiving for his life. To be sure, he had made outstanding contributions to the Baptist Missionary Society, Regent's Park College, the Baptist Union of Great Britain and Ireland, the Free Church Federal Council, the Baptist World Alliance, the British Council of Churches and the World Council of Churches. Among the leaders of the Ecumenical Movement he had been prominent. His reputation as a Church Historian was high.

How was he able to accomplish so much? Obviously, he had been endowed with a mind of high quality and with an extraordinary capacity for concentration and work. But he was a devout man, with a high sense of responsibility, devoted to the service of Christ, His Kingdom and His Churches. That he lacked personal ambition is not so certain as the author appears to think. Certainly he made the very most of all his opportunities, of which there are many, for so often he happened to be in the right place at the right time.

Morris West tells the story of his life and achievements from his childhood, student days, first pastorate at Bugbrook and on to the ever increasing circles of influence. He tells the story most competently, in a manner that holds the attention of the reader. Acknowledging his own debt to one who was first his tutor, then his friend and encourager, he writes as one who greatly admired Ernest Payne. The tribute which he pays is worthy and well-deserved. Much light is thrown on details in the recent history of those institutions in which Dr Payne was involved. Readers of this magazine will be particularly interested in the references to the Baptist Missionary Society and to J B Middlebrook.

But those wishing to use the book to improve their knowledge of events must proceed with caution, bearing in mind the author's own statement: 'This book does not pretend to be an objective biography.' The points of view of Ernest Payne on the various issues are clearly presented, but of course there were other points of view, and in his complex personality there were a number of contradictions which caused different people to regard him in different ways. For a fair and critical assessment we must wait until, with the passage of time and by reference to other opinions, it is possible to have a more objective view.

The book is well produced, and the illustrations have been well selected. There are a few minor blemishes due, no doubt, to the need for haste in editing. There is an element of avoidable repetition. On page 68, J Ingli James should be H Ingli James and at the time he was General Superintendent of the East Midland Area. On page 93, Claudia Tyrtova, on marriage, became Mrs Pilipuk.

A S CLEMENT

Mbanza Ngungu Gue

by Vivian Lewis

Church at Mbanza Ngungu (above left) Building the 'Peace' at Stanley Pool (top right) Mi

WHEN missionaries first came to what was then the Belgian Congo in 1878, travelling into the interior was hazardous and difficult. Ships could navigate the River Congo for one hundred miles upstream to the present day port of Matadi. Then however, they were faced by two hundred miles of cataracts and broken water before they reached the calm waters of Stanleypool at today's Kinshasa, the capital of Zaire. From there the river was navigable for a thousand miles, and provided the easiest route into the heart of the country.

For the first twenty years of exploration and opening up the country to commerce and mission, everything that was needed in the interior was carried by porters from Matadi to Stanleypool. This included the small fleet of ships, broken down into portable sections and reassembled at Stanleypool, that were used for travel and transportation beyond Kinshasa. Among those ships were the 'Peace' which spearheaded the advance of the BMS work into the interior.

A Staging Post

The BMS set the headquarters of its 'Congo Mission' at Kinshasa where a mission station was established in 1882. As a staging post on the road between Matadi and Kinshasa, Ngombe Lutete was opened in 1884, and became the centre for mission work in Bas Zaire at that time.

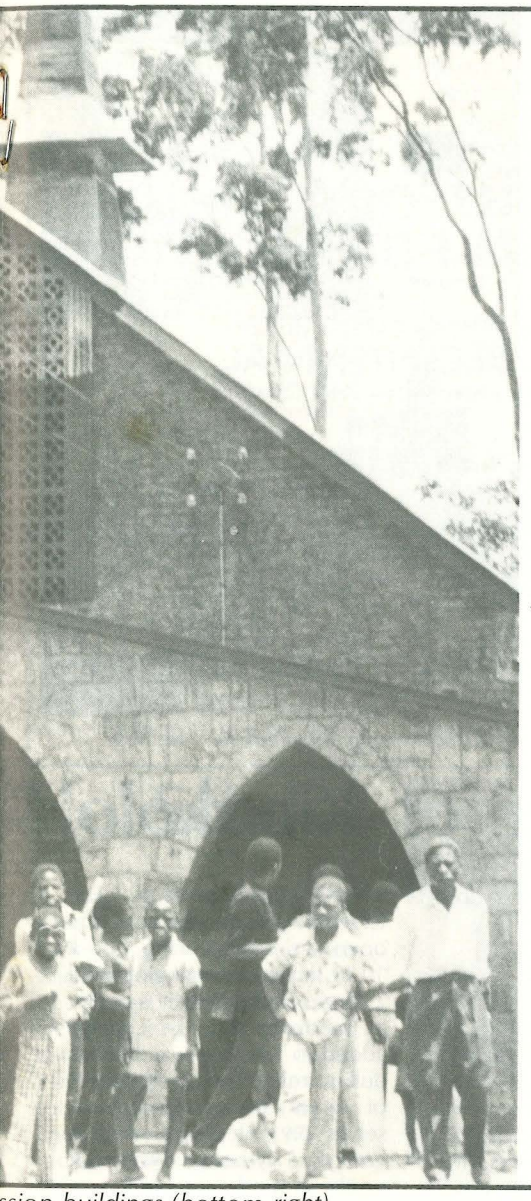
The problem of transportation from Matadi to Kinshasa was eased dramatically in 1898 with the completion of the railway linking those two places. The railway was 220 miles long, the trains were pulled by wood burning steam engines, and the journey took two days — an overnight stop being made at Mbanza Ngungu. In time Mbanza Ngungu, sited on the railway, grew in importance. The BMS established a mission station there and today it has become the headquarters of mission and church work in Bas Zaire.

For the convenience of missionaries travelling up and down on the railway, and therefore staying overnight at Mbanza Ngungu, the Society built a Guest House on the compound. It is a wooden structure with a corrugated tin roof, and is still standing, the oldest building on the compound, and one of the oldest in the town.

When we visited Mbanza Ngungu recently we met Pastor Kwansambu, the regional secretary for Bas Zaire, who has his headquarters there. We were shown over the Book Shop, the three missionaries flats, and the one-storied office block at the rear, from which the life of the church and its educational programme in the region is organized.

But none of these more modern buildings held for me the romance and interest of that old wooden guest house. All the missionaries coming to the Congo, as it was then, will have sailed into Matadi, and then travelling up by train, will have stopped overnight at Mbanza Ngungu, and stayed in that house.

st House a mute reminder of changing times



ssion buildings (bottom right)

The Adventure of Mission

If it could only speak, what stories it could tell. The earliest pioneers who battled against swamp, cataract and forest, to open up the country to the Gospel, facing hostile tribes and contending with killing diseases. Young missionaries, who were eager to share in the adventure of mission, some of whom were to die even before they reached the stations to which they were appointed. Older men and women, who were broken by the ravages of the land and the climate, resting here on their way home to Britain for furlough or retirement.

Today the railway by-passes Mbanza Ngungu, and the train journey, faster now, does not require an overnight stay.

Anyway, all our missionaries enter or leave Zaire, by air through Kinshasa. The Guest House is becoming delapidated, used just occasionally by visiting church workers coming in from the district to the regional office. It stands, a mute reminder of changing times and differing life-styles.

Yet the mission goes on. Missionaries today jet into Kinshasa, and fly on, often in Missionary Aviation Fellowship planes, to airstrips near their stations. We are here, not as old time pioneers, but as partners of the national church. For the need for the Gospel in Zaire does not change. Nor does the offer of God's love in Christ. We are here at God's call, and in your name, to share with the national church in making that offer known.

Vivian Lewis is pastor of the International Protestant Church in Kinshasa, Zaire.

MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

Bi-Centennial in Jamaica

TWO HUNDRED years of Baptist work in Jamaica were marked, when the Jamaican Baptist Union met for its 133rd Assembly at the end of February.

As we mentioned in the *Herald* of that month, Baptist worship and witness were introduced into Jamaica in 1783 by George Liele, an emancipated slave from America.

The Assembly meetings from Monday to Saturday, 21 to 26 February, were held in the Boulevard Church, Kingston, a new suburban church with capacious premises. The business of the Union and its departments was transacted in the mornings and afternoons, and some crowded rallies were held in the evenings.

The Rev Dennis Millwood gave the Presidential Address and Chairman of the BMS, the Rev Donald Monkcom gave Bible studies on four mornings and conveyed the Society's greetings at the Missionary Service. In Jamaica, the media are giving a good deal of attention to the Celebrations.

On the Saturday evening a Civic Event was held, when the Governor of Jamaica, the Most Honourable Sir Florizel Glasspole was the speaker. On this occasion certificates were presented — in batches according to circuits — to all the Baptists, who have been in church membership for 50 years or more. Engraved medallions were given to the deacons who have served for the same length of time. Ministers received metal plaques, engraved and mounted on polished wood. A special presentation was made to BMS missionary, David Jelleyman, for outstanding services to theological education. David has served in Jamaica since 1948 and his wife, Christine, since 1952.

The concluding services of the Assembly were held on Sunday, 27 February in the National Arena. This seats 9,000, and it was packed to capacity with many people standing. The preacher at the morning service was Dr Gerhard Claas, General Secretary of the Baptist World Alliance.

The Bi-Centennial celebrations span the whole year. A day of prayer was held in January together with launching services in a number of parishes, or counties, into which the Island is divided. In July there is to be a pilgrimage to Georgia, USA, where George Liele served as a minister. There will be evangelistic crusades during September, October and November, each in a different centre, and a closing rally in the National Stadium on 27 November.

JBU President, Dennis Millwood, addressing Bi-centennial Assembly

Opening of Kibokolo B

From a letter sent by Fred and Marjorie Drake

AT SIX in the morning we were called for by a deacon to prepare for our journey to Kibokolo for the opening of the Bible School — *Instituto Biblico Baptista* (IBB). Delegates and belongings were packed into two Land Rovers and we set off about 9 am to face a bumpy, pot-holed road (280 kilometres — 175 miles from Uige to Kibokolo) a comparatively short journey taking nine hours. On arrival, each traveller had but one thought — wash, food, bed. The first two were provided and enjoyed, but a 'Sing-song' by the local choirs had been arranged in honour of the delegation. This joyful noise — singing, drums, rattles — continued until nearly midnight, but we were allowed to leave about 11 pm.

The long awaited day had arrived. Delegates and invited dignitaries were each given a copy of the programme on which were 18 items. The Ceremony took place in the open air commencing about 10.30 am and continuing until 2.30 pm. Fortunately it is cooler at Kibokolo than in Luanda, added to which it was quite a dull morning. The congregation of about 700 arranged themselves on poles supported at each end by bricks. Others sat on the ground.

The Director of IBB, the Rev Armando Sebastião (see April's *Herald*) introduced the professors and the seven students, six men and one girl. 13 passed the entrance exam, but for one reason or another they had not all been able to arrive.

Speeches followed by both the General Secretary and President of the Evangelical Baptist Church of Angola. A representative of the Roman Catholic church addressed the congregation and presented the Director with a large Bible and Bible Dictionary.

The Society's faithful treasurer

Victor Oxley

VICTOR OXLEY the Society's 'faithful treasurer' has retired after 15 years of service. Both at the March General Committee meeting, and at the Annual Members' Meeting in Nottingham speakers told of the 'methodical way in which the finances of the Society have been conducted'.

'He came to the BMS when the Society was facing many problems. He showed that he had a firm grasp of what needed to be done, but all was informed with compassion and a real feeling for the needs of missionaries on the field.'

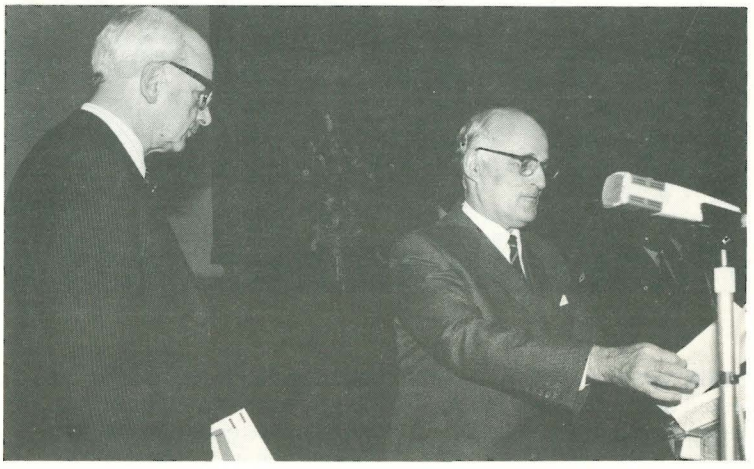
At a General Committee, Reg Harvey spoke of his wise comments in committee and his guidance as an officer of the society. 'He has always been committed to the whole of the work.'

'Thank you for inviting me in the first place,' Mr Oxley responded. 'My whole career I believe has been directed towards these 15 years. The Lord has guided me right from the beginning.'

In Nottingham Mr Oxley was presented with a special edition of Young's *Concordance to the Bible*.

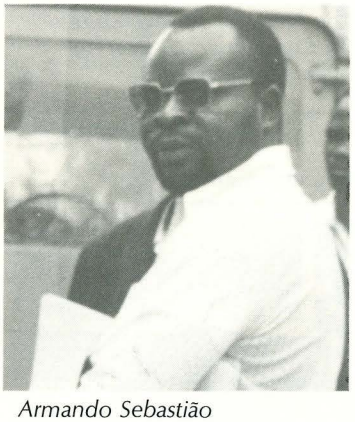
Mr Arthur Garmon, Secretary of the Leavesdon Road Baptist Church, Watford, and Financial Officer for Watford, was elected to succeed Mr Oxley as the Society's Honorary Treasurer.

New BMS Chairman, Alberic Clement taking over from Donald Monkcom



Also at the Annual Meetings in Nottingham, the Rev. Alberic Clement succeeded the Rev Donald Monkcom as Chairman. Elected as vice-Chairman is the Rev Derek Mucklow, minister of Carshalton Beeches Church since 1976. Mr Mucklow was first elected to the General Committee in 1974 and is at present chairman of the Overseas Committee.

ible School



Armando Sebastião

A local Government official gave a short speech. Ten choirs took it in turn to make their contribution to the occasion. The charge to the students was given by Fred, who reminded them of the reason for establishing a Bible School — the need for more pastors to work for the church in Angola. In 1977 17 men and one woman were ordained. During their time of exile they had pursued their Theological studies, some in Africa, some overseas. At their ordination it was recognized that IEBA needed a Bible School where students could do their theological training in their own country.

At the close of the ceremony, delegates and invited guests were taken on a conducted tour of the temporary dwelling of the Director (a future dispensary) and the students. Then up the hill to where the foundations and two rows of cement blocks were in for the school building. Lack of cement has prevented further work being done, much to the disappointment and discouragement of the Director, students and local church members.

At 4 pm approximately 100 people sat down in the church building to a meal of rice, a small portion of meat, greens, and *pai-pai,* prepared by the ladies of the Kibokolo church.

As people started to leave the church the heavens opened and a deluge of rain followed and continued well into the night. How grateful we were that it had held over until after the ceremony.

Teaching in Zaire

JUSTIN BLAKEBROUGH, a physics teacher, made a short-term offer of service to the BMS in 1981 for work in Zaire.

He was born in Southend-on-Sea where his father was the minister of a Baptist Church. His education was undertaken at Hinchley Wood School, followed by the University College of Wales, Aberystwyth, where he graduated in 1978. His post-graduate certificate in education was taken at Bristol University, and he completed his preparation for teaching physics by taking a 'Safety for teachers' certificate in radioisotopes and radiation.

Three years teaching as a physics master at the Lady Eleanor Holles school has given him a professional competence. During this period he tried to visit most countries in Europe as well as Russia and Turkey.

Anything electrical or mechanical fascinates him. His hobbies include maintenance of old cars — in fact he completely rebuilt one — electronics and football.

After a longish period of doubt about spiritual things, he committed his life to Christ in 1981 and was accepted by the Candidate Board of the Society in January 1982. Although his confession of faith was delayed in order to be sure of what he believed, he received a great deal of practical experience in the Kaleidoscope Youth and Community Project, linked to Bunyan Baptist Church, Kingston-upon-Thames, for over seven years. He knows therefore that Christian work is very demanding. He has been involved in several community ventures including street theatre.

Justin studied French in Belgium before leaving for Zaire in February, and is now serving in Mbanza Ngungu in a secondary school.

Friends in this country wonder whether the heat of Zaire has made him dispense with the old army and navy coats he was so fond of wearing in Britain.

TALKBACK

WHAT OUR READERS ARE THINKING

Witness bears fruit forty years on

WHEN Mrs Irene Wilton picked up the February *Herald* her eye was caught by the picture of Dr David Masters of Bolobo Zaire. His features bore a striking resemblance to a young Christian medical student she had known in her youth.

Victor Masters had witnessed to her about Christ when she was a young teenager undergoing treatment in Charing Cross Hospital in 1937-1938. He had told her that when he qualified he hoped to become a medical missionary.

At that time she was not a Christian, but in the years that followed she often wondered what had happened to that kind, young, Christian medical student. After 40 years of happy married life, her husband tragically died in 1980. Not knowing what to do, she felt she must have a Baptist minister to conduct the funeral. She was subsequently invited into the fellowship of the Kingswood Baptist Church, Basildon where she came to Christ and in due course read the *Missionary Herald* with David Masters' photograph in it.

'Is he connected with the Dr Masters I knew all those years ago?' she wrote to the Editor. Not being able to answer, he forwarded the letter to BMS Committee member the Rev K C Masters father of Dr David Masters.

Writing to Mrs Wilton he told her about Victor his younger brother. He became a doctor and served as a Captain in the RAMC during the war. He applied to the BMS but there was no suitable opening in Africa where a doctor could take his young family, but he was put in touch with an American Society who had a post vacant in the then Southern Rhodesia. Sadly after only three and a half years of very fruitful service, the family was involved in a serious polio epidemic in which their only daughter and the doctor died. In 1951 the widow and the youngest son, both crippled from the waist down, were flown back to the USA for treatment, and there they still live. Because of that photograph, Mrs Wilton is now in touch with the widow Mrs Beryl Masters.

The moral is, 'Always witness for Christ'. It could bear fruit even after forty years.

REV K C MASTERS

Bournemouth

David Masters

Gareth Wheeler and Frank Gouthwaite talking to a visitor to the BMS exhibition at the Nottingham Assembly

What objections?

From Rev John Nicholson

PLEASE will Mr Ellis tell us what he objected to in the Rev Paul Weller's 'Reflections on India'? I personally found the three articles on India in the January issue very illuminating and complementary.

If Mr Ellis was implying that no one can learn anything about a country in three weeks, I strongly disagree with him. Sometimes the short-term visitor can gain insights missed through over-familiarity by those who have lived longer in that place.

Let me illustrate that point from the same January issue from the article headed 'Partnership'. This included the impressions of some Indian Christians, who had visited the churches in Derbyshire. I found their comments on our attachment to church buildings and on our mission to Asian communities in this country both fair and challenging.

REVD JOHN NICHOLSON
Lancashire and Cheshire Association Minister

Q's Q's Q's by Deka

MONEY — why should that be a burning topic for me at this moment? Not because I have had a letter from my bank manager, or a sudden unexpected windfall. No, my thoughts were triggered off by a report given at the March meeting of the BMS General Committee — the Society's budget, accepted for this year, needs a 14.6% increase in the giving of the churches, but so far the giving shows only a 5.6% increase. Then I was reading some prayer letters from missionaries, and these extracts leapt out at me.

A voice from Zaire:

'Imagine yourself in the situation of having a family to support and having an income which doesn't meet ordinary, daily expenditure and then someone offers you an equivalent of six months wages for a small favour.'

A voice from India:

'Many pastors have not yet received their salaries for the last two months. We very much wanted to give some increase this year as our village pastors get so little even compared with the lowest paid manual day labourer in their own villages. But we cannot even find enough to pay regularly at the existing level . . .

We need them, but we cannot provide for their needs, which does affect their work and witness.'

Q Q Q Q Q

Whow, where do we go from here? What are our priorities? I think that many of us need to do some hard thinking.

We cannot just go along with the sentiment expressed in a song of yesteryear — 'Money is the root of all evil.' Money is a necessary part of our everyday life in present society. But should it not be the tool, rather than the be-all and end-all of life?

In the Western world there seems to be an almost insatiable demand for money — for money's sake, for prestige, for position? The pernicious thing about money is that the more you have the more you seem to want. The phrase 'an elegant sufficiency' has a nice comforting ring about it — but what does it really mean? 'Enough not to worry, but not an excess.' 'Enough for my own needs and pleasures, and some left over for others.' I think it would be a meaningless expression to those mentioned in the above quotations.

How are we going to answer these questions — the BMS needs an increase in giving this year of 14.6%, that would be, in total, £10.50 a year, or only 20p per week, from every member of our churches. What happens when we put ourselves in the place of that Zairian Christian, or of an Indian pastor, and then look at ourselves? How the Lord has blessed us!

SPECIAL OFFERS

1. BAPTIST UNION DIRECTORY 1983/84

Containing details of Churches, Secretaries, Lay Preachers, Ministers, Associations etc. Rules, Constitution, Baptist Societies and other details etc.
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Arriving in Devkot

Eleanor Knox's story

...a child had been burned

ON THE DAY arranged I arrived to stay in the house I was renting from Julpe. As I came along I saw a group of men had begun to build the 'house' for the toilet. I was thankful for that! Julpe's wife had just finished planting out some spinach seedlings in front of the house. That was kind of her. The porters had arrived ahead of me with my household stuff.

I had thought of asking one of the Damai women to carry water for me, and mud the floor, and clean the pots.

'Oh, she can't come inside the house,' Julpe said. 'She can do outside work, but not inside.'

Apparently the Sarki caste people consider the Damai caste as inferior. So a Damai cannot come into a Sarki house.

'Oh well,' I said, 'all sorts of people will come into the house when I am here. Anyway, I am a no-caste person myself. I don't observe the caste customs.'

'We'll talk about it,' said Julpe.

After a while both the Damai woman and her husband agreed that she should do the work. She is one of two Damai families whose houses were destroyed by fire six months earlier. I thought it might help the family finances if I gave her some work.

House warming!

Julpe's teenage daughter said she would bring firewood for me. I paid her, but it was very poor stuff. However she came along and offered to light the fire for me in the evening. The smoke was almost unbearable, but I thought I must persevere and have a fire because the house was so damp. Also I hoped some of the village folk might drop in after the evening meal. So I kept it going, smoke and all. If you sit on the floor at the level of the fire the smoke is not so bad.

One of my neighbours did drop in during the evening, the grandmother from the next door, or rather the house in front of mine. I discovered that she is one month younger than me. We sat around the fire in the middle of the floor. I told her about Jesus being born in a cowshed and put in the manger. These people all have cowsheds, but only the better off have mangers.

Surprise visit

Early next morning I opened the door for the Damai woman, Binda Maya, who was carrying water for me. Then I got back into my sleeping bag. To my surprise a man appeared above the landing. He had just come straight in and walked upstairs to have a look.

'Aren't you up yet?'

'No,' I said, 'I am reading. But please don't come in unless you are called.'

It seems the word spread around the village not to go to my house to visit.

'She gets angry,' they said.

I had not been angry with the man, but I thought I should make it clear that I did not want people just walking in without even calling or coughing, as is customary, at the door. However I had no visitors that evening.

The next day I went to air some blankets. I had no clothes line, so I hung them from the beams jutting out from the cowshed. Several people commented about it. The following day, one of the village men arrived with some long poles to make a clothes line for me. He had just been to the forest and cut the poles. He asked me where I would like it and then he set it up for me — three upright poles with a fork on the top, then a horizontal pole supported by the forks to make a wooden clothes line.

Yem Kumari, a young married woman from Gaikhur village, came to join me the following day. Yem Kumari had been trained as a nurse assistant in Amp Pipal hospital before she was married. She has also worked for two years with the Government family planning work. Now she is working part-time with me.

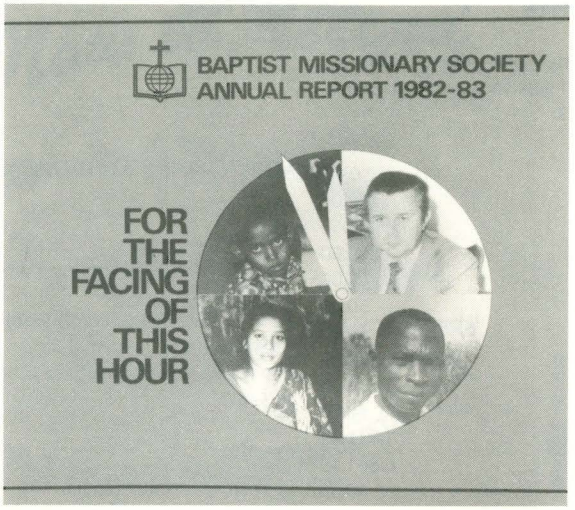
Visiting

We went to visit the family, where a child had been burned three days before. This child, about one year old, had accidentally sat in the fire at his home. We cleaned the burns and put gentian violet on, and then gave the mother some in the small plastic bottle.

The next day the child's elder brother came to tell me the rats had eaten the medicine. I could not believe rats would eat gentian violet, but sure enough they had eaten the plastic top of the bottle and spilt it all.

This was the same family where the children had run away screaming at the sight of me a few days before. I asked the mother why she had not taken the child to the clinic when the accident had happened. She started telling me about her father, who is a *phukne manche* (one who blows evil spirits out of people as a form of medical treatment). It seems he is not favourable towards modern medicine. She certainly has appeared to be one of the most favourable towards me. She is one of the Damais.

We visited Julpe's family. Julpe's wife picked a young pumpkin for me. Her sister-in-law offered me an egg. These people are so generous, in spite of their poverty.



FOR THE FACING OF THIS HOUR

BMS ANNUAL REPORT 1982-83

The Rev Reg Harvey (above), BMS General Secretary, and the Rev Angus MacNeill (left), Overseas Secretary, present the Society's Report to the Annual Meeting in Nottingham. The report, which shows how the BMS is responding to the challenge of today, costs 10p and can be obtained by writing to:

BMS, 93 Gloucester Place, London W1H 4AA

Baptist World Alliance Secretary, Gerhard Claas giving the missionary sermon at the Nottingham Assembly

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (21 February-14 April 1983)

Legacies

	£ p
Mrs D Bailey	200.00
Mr E R Best	284.33
Miss M E Bond	3,000.00
Mrs E K Boxall	100.00
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Anon (Wolverhampton): £2.00; Anon (Hereford): £30.00; Anon (In His Name): £5.00; Anon (*Christian Herald*): £20.00; Anon: £5.00; Anon: £150.00; Anon: £50.00; Anon: £10.00; Anon: £5.00; Anon: £6.00; Anon (Stamps): £43.25; Anon (Cymro): £75.00; Anon (FAE-Aberdeen): £10.00.

Relief Fund

Anon: £10.00.

MISSIONARY MOVEMENTS

Arrivals

Rev J K and Mrs Skirrow on 29 March from Serampore

Dr R and Mrs Henderson Smith on 30 March from Chandraghona

Rev P and Mrs Goodall on 12 April from Colombo, Sri Lanka

Deaths

In Whitstable on 11 April, **Mrs Dora Frances Austin** (née Camburn) aged 92 (Angola and Zaire 1920-51)

In Plymouth, on 13 April, **Rev Clifford John Parsons,** aged 70 (Angola 40-59; Associate Foreign Secretary for Congo 59-66; Brazil 1973-76)

PRAYER GUIDE NOTES

Mr Robinson Murmu (5 June) is secretary of the West Dinajpur group of churches.

The Mizoram Missionary Society (8 June) now has 53 missionaries.

Anne Matthias (12 June) is now working in Kathmandu.

The Executive of the Jamaica Baptist Union. BMS Missionary David Jelleyman second from the right, seated *(see page 112)*

Plan Now to Attend

10th Baptist Youth World Conference

1984 Buenos Aires Argentina

X° Congreso Juvenil Mundial Bautista

10th Baptist Youth World Conference

X° Congreso Juvenil Mundial Bautista

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Please book by 1st September, 1983 with a deposit of £50 (the balance is due in May, 1984). Later bookings incur an excess charge. No registrations are accepted after 31st May, 1984.
* Dates and costs to be confirmed.

Bookings or requests for further information to:
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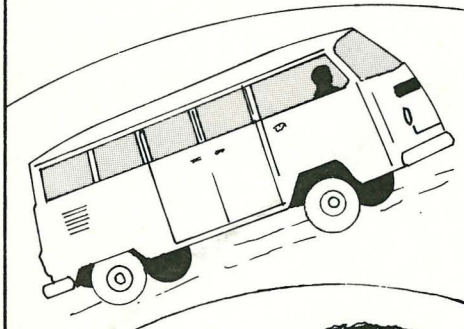
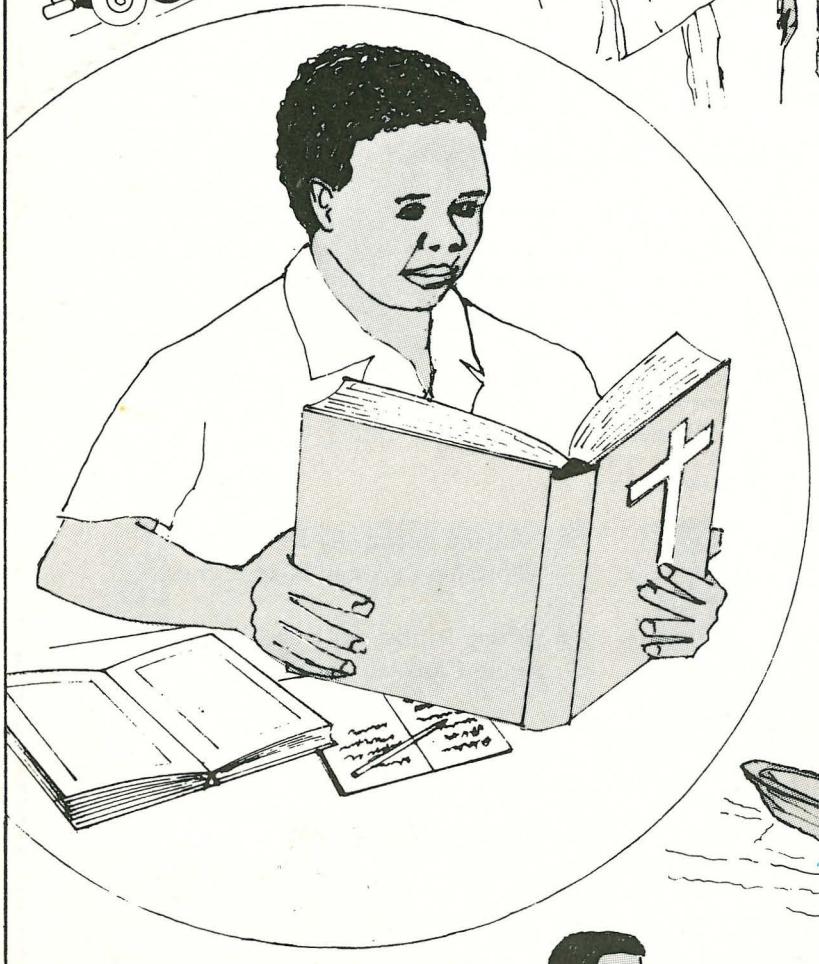
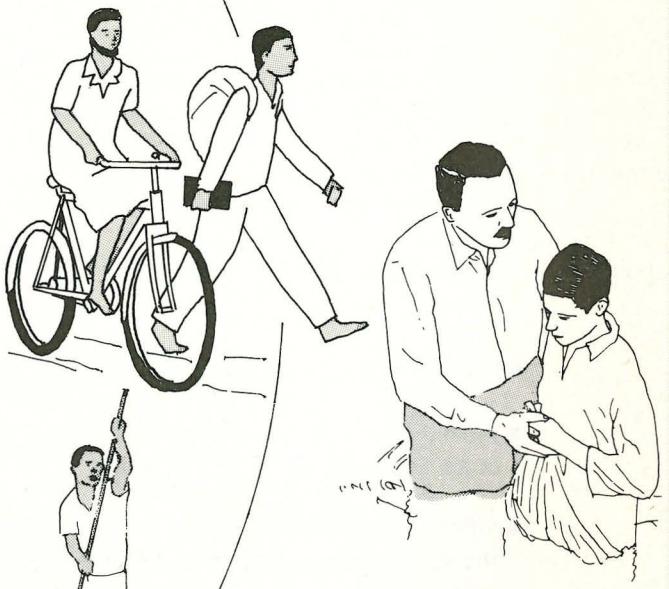
LAUNCH PAD

BMS YOUNG PEOPLE'S PROJECT 1983-84







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JULY 1983 PRICE 20p

Growing Cities

JULY 1983

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Cover Photograph
Cuiabá street scene

We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

What a small selfish world we live in! What narrow horizons most of us have! With all the modern marvels of electronic communications enabling us to hear and see what is happening on the other side of the world, we ought to have a wider understanding of global issues, and a deeper concern for the needs of our fellow men. Yet in the recent bout of electioneering the politicians pandered consistently to our selfish, materialistic instincts. Only one of the party leaders who wrote in the *Baptist Times* seemed to realise that there was another, Third World outside that might just be worse off than the UK, but this was almost an afterthought.

Not that we seek to minimise the problems caused by economic recession or the severe plight of the unemployed, but we do believe that they must be seen in a wider context. We will continue then to promote the world view, because our Lord insists on directing our gaze away from self towards our neighbour and 'to the ends of the earth'.

Rich in things

Helping us to keep a balanced view are the many letters we receive from our missionaries. They remind us of the rest of humanity and show us, even if we think otherwise, that we in the West are 'rich in things'.

'We sometimes wonder if we are living on the same planet,' write Bob and Mary Hart from Chandraghona. 'Life is so different from our experiences in the West, and yet we share a common humanity. We all have the same basic needs of food, shelter and love.' They tell of a funeral, where friends and relatives had to dig the grave — no undertakers there, and of the lady who collected a branch on the way home from church as firewood to cook the Sunday meal — no convenient, time-controlled oven for her.

'We visited a house and were speechless when we saw the conditions,' they say. 'Not a dry place anywhere. In building an extension to provide three rooms instead of two the money had run out before the roof could be put on. Eleven people live there and a loan of £8 was all that was needed to finish the job.' Compared with this are we not 'rich in things'?

Is it too much?

Do you think that the BMS, in asking for an increase in giving of 14.6 per cent this year, is being unrealistic? Is this why you have, so far, only given 6 per cent more? The sad fact is that unless the churches are prepared to respond to our appeal our ability to reach out in Christian love to the whole wide world will be severely restricted.

Let us regain a sense of proportion. We may be affected by world recession, but others have been hit harder. 'The fall in Sterling has meant considerable problems finding enough cash,' writes a missionary in Zaire, 'as the money coming via London is buying so little. A sack of cement costs £17 and a gallon of petrol £7.'

The funeral mentioned earlier was of an old man from the Leprosy Home. He was deformed and crippled, but went regularly to the hospital to sing hymns. He was a man of simple faith. In this world he had nothing, few possessions and almost useless hands and feet. He was poor in things and rich in soul. Is it the other way about for us?

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WE CAN SURVIVE!

Men and boys at Afghan refugee camp

Afghans are a people burning with indignation and anger, determined to return to their country in the shortest possible time. So David Sorrill, BMS missionary in Bangladesh, discovered when he visited the refugee areas in Pakistan recently.

'THEY are an enterprising people with dignity and self-assurance, and there seemed to be little evidence of the helplessness to be seen in other refugee situations.'

David made the visit to north-west Pakistan at the invitation of one of the groups working there. The 2,000 miles journey was accomplished easily in one day in a big jet belonging to the Pakistan International Airline. The change of climate, however, was dramatic as he moved from the sea level heat and humidity of hot season Bangladesh for the fresh, almost alpine air of north Pakistan.

He found that something like 2.3 million refugees were living in sprawling settlements occupying a large area next to the border with Afghanistan.

Crowded camps

'So congested have these northern areas become that registration of refugees has now been stopped, and new arrivals are sent to areas hundreds of miles to the south which are not so crowded.'

'Some of the refugees have taken up the occupations they engaged in back home. Transportation was evident, their trucks having been brought across with them. Some are farming land, which they have rented from the local population, not always in the most pleasant way.'

However, David noticed that many of the men sat idle all day. But when he asked a leader about the possibility of a voluntary agency providing skill training for his unemployed men, so that on their return to Afghanistan they would have a trade to follow, he immediately turned it down.

'No training, no jobs.'

'If my men learn a skill, and start using it here, they will settle down and lose their burning desire to bring about our return to Afghanistan.'

So how can they be helped?

'The main aim of our visit,' says David, 'was to identify some of the needs of the refugees, but every enquiry we made about what they needed in the way of health care, housing, water and sanitation, and food supplies was met with the same reply.'

'We can survive. Just give us planes and helicopters and we shan't need any more help from anyone.'

The United Nations and the EEC have given large numbers of tents for the refugees to live in. In most places the tents are now used only as the roofing for the mud wall houses which they have constructed on what were meant to be temporary sites.

'Only 20 per cent of the refugees, the men, were available to talk to us,' he explained, 'the others are women, in strict Muslim *purdah,* and the children.'

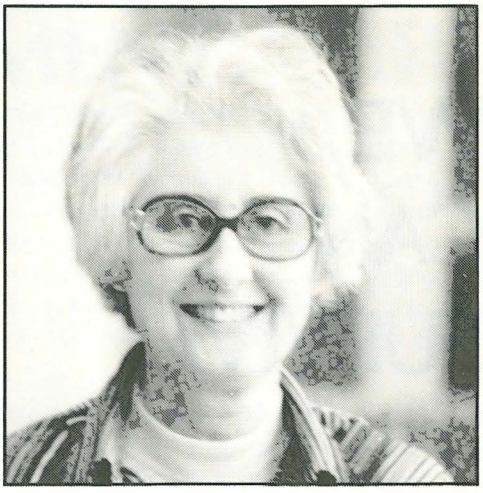
'This is not a typical refugee situation. Let us hope and pray that conditions will soon develop so that these brave and dynamic people can return peacefully to their own country. May they be able to live in peace when they get there.'

'As I was leaving, a leader said that it was a great pity that I was not staying longer than one day. He would have taken me into Afghanistan for a couple of weeks to see the fighting.'

"Thank you," I said, "but perhaps some other time"!

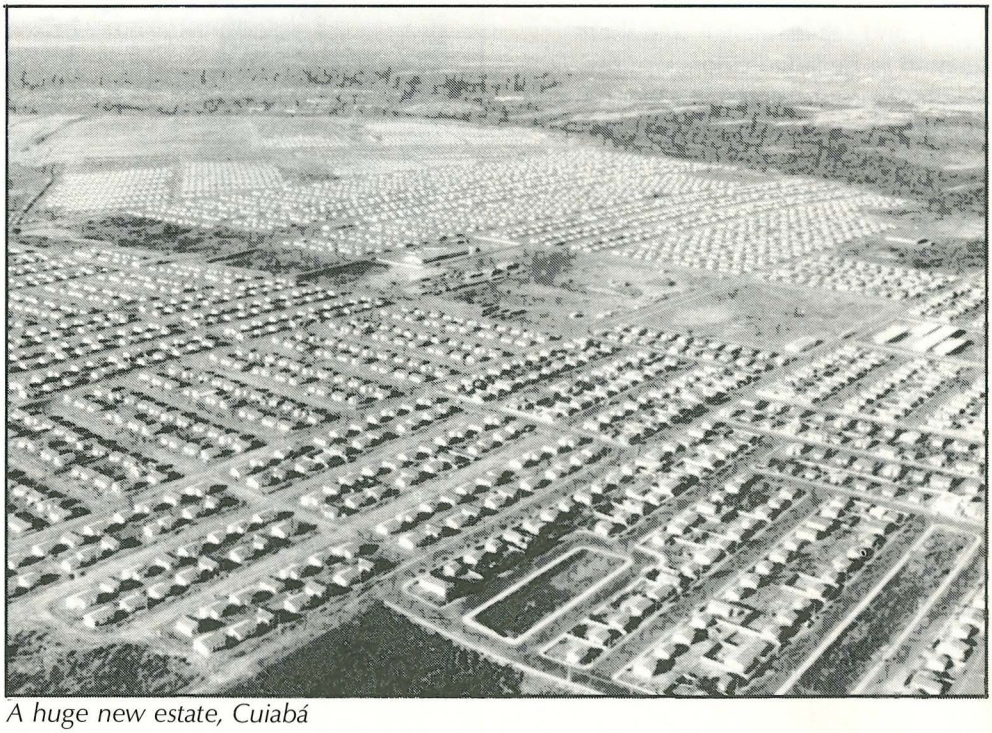
Laura Hinchin

The Challenge of a Growing City —



Laura Hinchin

When folk arrive from all over Brazil the Church needs to be ready to respond



A huge new estate, Cuiabá

IF YOU enjoy a challenge then Cuiabá is the place for you. Although it is still a fairly small interior town, it is growing at a tremendous rate, and being the state capital it attracts people from all over Brazil. They come seeking the opportunities a growing town offers. To accommodate the newcomers housing estates are springing up everywhere.

As well as offering opportunities a rapidly growing town poses many problems, especially in the public services sector. Electricity cuts are frequent and unexpected so a candle and a box of matches have to be kept handy in every room. Shortage of water is a greater hardship although personally I have been fortunate. The longest I have been without is one day. In some areas people have been without water for as long as two weeks. There are areas where the land has been cleared and sold off in lots and families put up whatever kind of house they can afford. Very often it is just a two roomed wooden shack without water or electricity and with no drainage system. But never mind, we have the River Cuiabá where everyone can take a bath, the women can wash the clothes, and it provides an adequate, but perhaps a very contaminated supply of drinking water.

Public transport is a problem, but the private companies which run buses have to some extent solved this. Not only do they run more buses, but by having very few seats in them they can carry far more standing passengers. Travelling in one of them, along with some of the unmade, very pot-holed roads, is more hair-raising than a ride at the fair.

An increasing volume of traffic

I am a very poor traveller, so I give thanks to God for the little car provided for me by the BMS. I rarely need to use public transport. During my three years of driving I have noticed how the volume of traffic has increased. A one-way system operates to ease the problem in the narrow streets of the city centre, and traffic lights have been installed at busy junctions — it is amazing how many motorists ignore them.

During the last two years motor-bikes have made their appearance and nerve wracking it is to overtake one carrying a family of five — Dad driving with two young children sitting in front of him, and mother on the back holding the baby. Not a crash helmet between them! The number of bicycles is increasing rapidly too, and these are more of a hazard than the motor-bikes. Generally they do not seem to have any ideas of road safety. They ignore traffic lights and road signs. They ride on whichever side of the road suits them, and I have never yet seen one with lights. For the many poor families who cannot afford anything else the family bicycle provides a good means of transport at least for Dad, Mother and up to three small children.

The luxury of brown bread

Large companies are taking advantage of the opportunities in Cuiabá. New shops and supermarkets are being opened all the time, so that it is now possible to buy many things that were not available a few years ago. I can now enjoy the luxury of brown bread for breakfast. The two recently opened supermarkets nearby bake their own, until they run out of flour, which they both seem to do at the same time.

When I arrived in Cuiabá three years ago, straight from the noise and bustle of São Paulo it had the air of a rather sleepy little old town just emerging from the last century. The pace has now quickened and the narrow streets of the centre are usually thronged with people and the occasional traffic jam. Some of the streets have been closed to traffic, and when it is not too hot it is pleasant to wander along them looking at the wares offered by the small, open fronted shops. A few of the old single storey buildings have already been demolished to make way for tall, modern buildings. At present a modern shopping precinct is in the course of construction.

A challenge to the Churches

The First Baptist Church is situated in a quiet, old-established residential area. It was founded 30 years ago. If we travel back through the centre and leave in the opposite direction, we come to an older and poorer area where the Second Church is situated. Then continuing along a new road, a very pleasant dual carriageway, that accompanies the river for a short distance, we join the ring road and in about two kilometres arrive at 'Betel' where I am a member.

Betel is also in a poor area, but within one kilometre of the new housing estate where I live. These three churches are the oldest established Baptist churches in Cuiabá and until last year were the only Baptist churches here. However, last year as part of the Centenary celebrations, three congregations in the outlying suburbs were organized into churches. As you can imagine this was a real cause for thanksgiving and rejoicing, and we hope that it will continue to motivate and challenge the churches in their outreach programmes.

At present there are about six congregations and various preaching points supported by the churches. When these have enough members to be self-supporting, they will be organized into churches. The First Church also has the opportunity to reach out through a radio programme which is broadcast every Sunday morning, and which must touch the lives of many people who would never go to church.

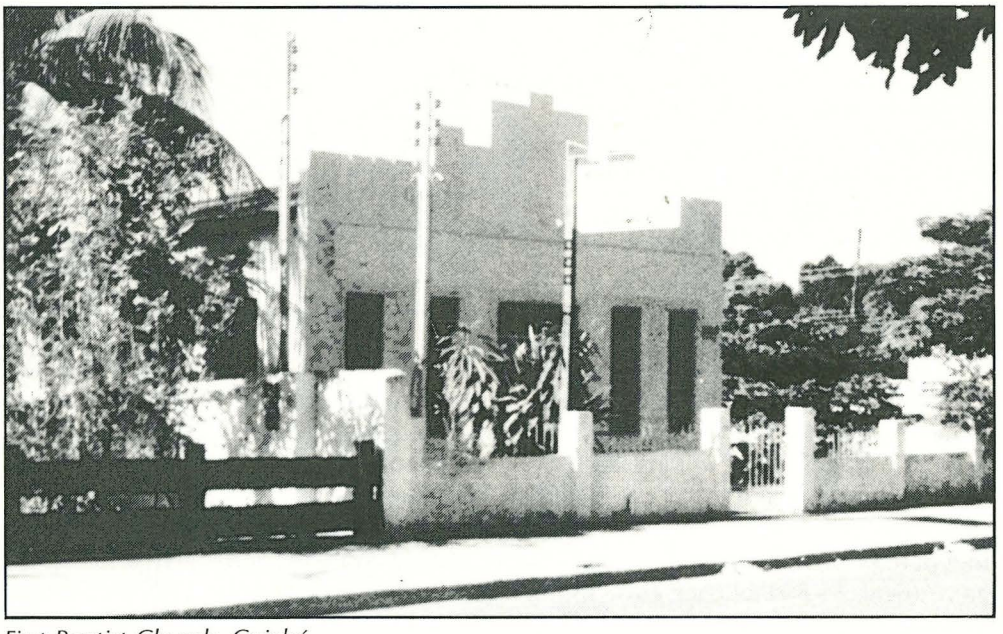
Many years ago, an ex-pastor of the First Church saw the need to train those who wished to be more effective workers for the Lord. This remained a dream until four years ago, when David and Doris Doonan were invited by the Baptist Convention to open the Bible Institute. Eric and Jean Westwood have now taken over the leadership with Keith and Barbara Hodges helping with the teaching alongside a number of Brazilian pastors. Another part of the dream became a reality when Keith Hodges was invited to organize and be responsible for the Lay Training Course by Correspondence, aimed at those who are not able to study full time at the Institute. The value of these two training programmes is immense, and the contribution made by our BMS missionaries in preparing young lives to serve the Lord, imparting something of their own missionary vision and dedication, is tremendous.

Peace on the wire

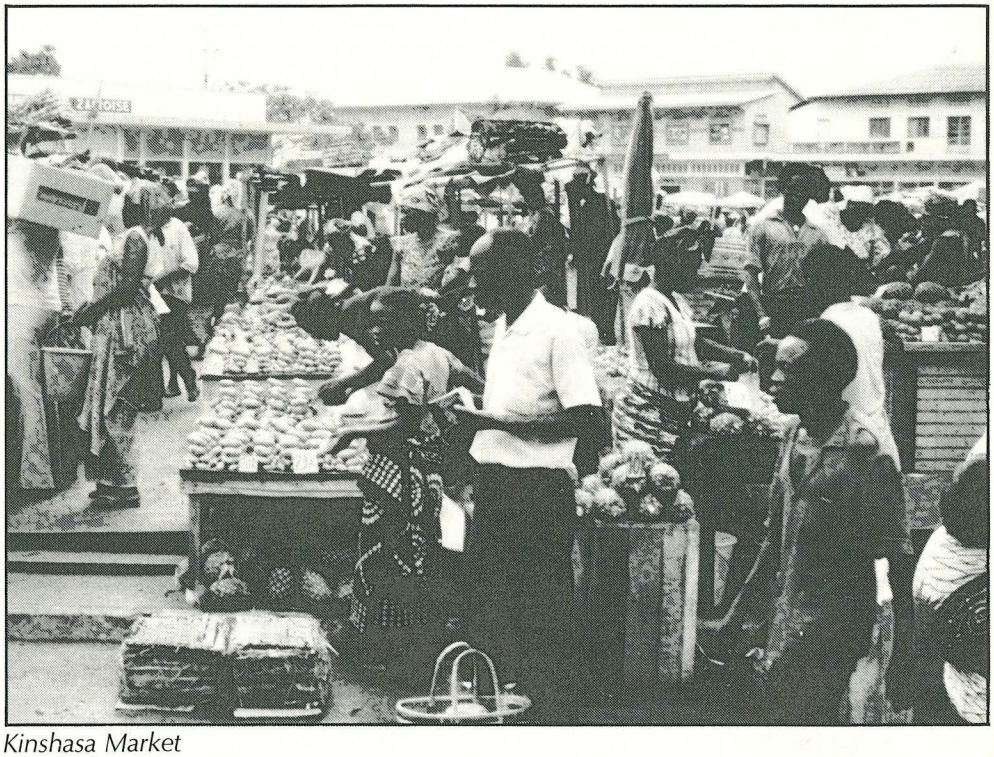
Telepaz (Tele-peace) is a combined effort by all the churches to reach those who need help. In the office of the Baptist Convention visitors are often surprised to hear an electronic bleep and see a red light flashing on a sort of tape recorder which sits next to the telephone. This is *Telepaz* and someone has just dialled the number. What they hear is a recorded message and some verses from scripture. Then they are invited to give their name and address so that someone from the nearest Baptist church can visit them. Each church has a group of councillors to make such visits. A large number have used this service so far, and being leader of the 'Betel' group, I have been able to visit ladies and have had the joy of telling them of the God who loves them, and who is able to meet their every need in Jesus.

The churches are doing a great deal, but much more needs to be done. Going from the city centre in any direction you can see housing estates in the course of construction, and land being cleared for future construction to meet the demand of people who daily arrive from all parts of Brazil. This is in addition to the many areas already occupied which do not have any Baptist, and in some cases no Evangelical witness at all. Travelling out to the two Congregations where I work I am constantly reminded of the Lord's words, 'The harvest truly is great, but the labourers are few'. How often I wish I could be in six places at once!

Do you enjoy a challenge? I am sure you do, because you are helping us, by your prayers and contributions to the BMS, to meet the many challenges that exist here. Thank you and please continue to do your part at home as we continue to do our part in Cuiabá.



First Baptist Church, Cuiabá



Kinshasa Market

'In a hot, sprawling, overcrowded, decrepit city the Church of Christ is at work.'

Kinshasa The Fishing Village which became the Capital

by Vivian Lewis

KINSHASA, the capital of the Republic of Zaire, must be one of the youngest capital cities in the world. Young in the sense that only one hundred years ago, it was just a fishing village on the banks of what was then the River Congo. The first missionaries and explorers, arriving in the 1870's and pushing inland from the mouth of the river, were able to navigate 100 miles upstream, but were then faced by two hundred miles of cataracts and broken water. When that section was bypassed, however, they reached the calm waters of Stanley Pool, with the fishing villages of Kintambo and Kinshasa. From there the river was navigable for a thousand miles and so it became an important base for exploration, colonization and mission.

A small modern city

In time it became the seat of the Belgian administration and was named Leopoldville. It grew gradually during the first half of the 20th century, and at the end of the Second World War had a population of 45,000. By 1960, the year that Zaire gained its independence, there had grown up a small, modern city, with shops, office blocks, and tall apartment houses surrounded by attractive residential sections for expatriates. It had a population of 400,000, which included some 20,000 Europeans and Americans.

Up until the time of independence the comity of missions was observed, the different Protestant missionary societies working in separate areas of the country. This meant that four communities (denominations) worked and witnessed in Kinshasa. These were the British Baptists, who opened their station in 1881, the American Baptists, who in 1884 took over the Livingstone Inland Mission station at Kintambo, which had been opened the previous year, the American Presbyterians, who came in 1926, and the Salvation Army, who held their first open-air service in the capital in 1934.

Population explosion

Since independence there has been a marked explosion of population that is still going on. By 1970 there were 1,300,000 people living in Kinshasa, in 1975 two million, and today nearly three million. After a decline following independence, the number of Europeans and Americans is now back close to the pre-independence level of 20,000.

Although a few prestigious buildings have appeared since 1960, there has been a serious deterioration in the upkeep of roads, shops and public facilities. The growing population lives in the sprawling suburbs of the city, densely packed, single storied, starkly basic houses along dirt roads, with no modern conveniences.

The influx into the city has come from many tribal areas all over the country and with them have come the groups and missions that worked in those areas.

So today twenty-six communities are at work in Kinshasa rather than the four who were here at independence.

Three church bodies

The government recognizes three church bodies in the country, the Roman Catholic Church, the Kimbanguist Church and the ECZ (Eglise du Christ au Zaire), which is the Protestant church organization. In order legally to exist and function – worship, own property, maintain hospitals and schools – the Protestant communities have to belong to the ECZ.

The national headquarters of the ECZ are in Kinshasa, and it seeks to co-ordinate and encourage the work of the communities in the city through its Urban Synod. Under the Synod a ministers' fraternal is held regularly for all pastors. Chaplains are appointed to the government hospitals, prisons and army barracks, and a certain amount of social work is carried on.

But most of the Christian witness and service is organized directly by the individual communities. Typical of an active community is the CBFZ (Communauté Baptiste du Fleuve Zaire), the church body resulting from and sustained by the work of the BMS. Its headquarters are in Kinshasa, with missionaries serving in the Secretariat. A missionary builder is at present engaged in erecting a small new office block for the seretariat. On the compound is the hostel for the missionaries' children, who go to the Zaire-British Association School, which would hardly be able to function without the headmistress and teachers appointed by the Society.

Here also is the office of the Secretary for Missionary Affairs, who is responsible for facilitating the travelling arrangements of missionaries to, from, and within the country, obtaining visas and so on. He also arranges the transportation of vehicles, goods, hospital supplies. On the compound also live Pastor Koli, the General Secretary of the CBFZ, and Pastor Mompoko, the Regional Secretary for Kinshasa.

The CBFZ has twenty-six parishes in Kinshasa, over half of which have been organized since independence. As there are only ten ordained pastors, the majority of the worship and witness is carried on by catechists, evangelists, and deacons, whose sole training may well be the weekly Tuesday class conducted by one of our missionaries, and the Friday fellowship for all the pastors and leaders that deals with practical matters.

Education and Hospitals

The educational system of the country is almost entirely in the hands of the churches, and the CBFZ has twenty primary and eleven secondary schools in Kinshasa. All the schools have a two shift system to help cater for all the children, for half the population are under the age of fifteen. The BMS was also a founder member of ISTK the co-operative theology institute for training pastors, and has strong links with the theological faculty of the university, where one of our missionaries is a professor.

Whilst there are two government and one Catholic hospitals in the capital, the churches maintain a network of dispensaries throughout the city. The CBFZ now has six, a new one having been opened in April in an outlying district. The church dispensaries, in contrast to the multitude of private ones, are well organized centres of medical care that have a good supply of drugs. The government hospitals look to these dispensaries to relieve the intolerable pressures under which they are working, due to the increasing population of the city. Just recently, for instance, the main Mama Yemo hospital has asked the church dispensaries to provide maternity care because the hospital is unable to cope with the volume of maternity cases.

Unemployment

Like most cities in the world, Kinshasa has serious unemployment. The Women's Department of the CBFZ were concerned about the plight of girls, who perhaps had not had the education opportunities given to boys, and whose hopes of a good marriage settlement and future well-being could depend on their receiving further training. So towards the end of 1982, Mama Ditina, the leader of the Women's Department, began a new training programme at the women's centre at the Kitega church. Two of our missionaries assist in the training of these girls in a course of a year's duration, five days a week, that covers literacy classes, health education, cookery, sewing, housework, baby care, as well as Bible study.

Mama Ditina has five ladies working with her in the programme, and some forty girls have been enrolled in the course. Little enough, of course, in the face of the magnitude of the need. But 'it is better to light a candle, than to curse the dark'.

So in a hot, sprawling, overcrowded, decrepit city, where the majority are young, poor, undernourished, and see little hope of a better life ahead of them, the Church of Christ is at work. It seeks to bring education, health, hope, and above all else, new life in Christ. It is facing overwhelming odds with inadequate resources. The BMS was the first Christian presence in Kinshasa when it was only a little fishing village. Over the century, twenty-five other denominational bodies have joined in the battle for the soul of the city. The fight is still on, and the church, which under God you were instrumental in founding, still looks to you for help.

Mama Ditina (right) at a women's conference

Q's Q's Q's by Deka

HOW difficult it is to put yourself in another person's place, and when that person belongs to another country and a different culture it is virtually impossible. Try it. Try to look at things through someone else's eyes, remembering all the inherited overtones that you have received, albeit unconsciously, from your own cultural heritage. Sometimes, of course, the outsider, even if he is a missionary, can see the issues more clearly and try to bring about a different approach.

It isn't easy to be a Christian in a Muslim country. Probably we can never fully understand what that means. How do you reply to the remark, 'When troubles come you will leave the country, we can't.' It is a situation that most of us have never had to face, and will never have to face.

Q Q Q Q Q

A small church on the outskirts of a city serve the local Christian community. It is growing, and can no longer accommodate the congregations. It is right in the middle of a local bazaar. Behind the church there used to be a high wall, but to make room for the extension it was knocked down. Friday is the Muslim holy day, and Sunday an ordinary working day, so work by the Muslim workmen was proceeding as the congregation gathered.

As the service began the workmen mostly stopped and watched. Beggars and children came to see what was happening. More people gathered as there was joyful singing to the accompaniment of a harmonium and bells. After a hasty consultation amongst some of the church leaders the onlookers were sent away with an inevitable amount of commotion. The service was continued, the Gospel was preached — Jesus died for *all* men, and He is risen.

Q Q Q Q Q

So many questions. 'Why couldn't they stay?' asks the missionary. 'Why did you send them away?' wonders the British Christian. 'Oh you don't understand,' comes the reply. We just don't see it through their eyes.

But is this so far from us? Are we to keep the gospel to ourselves? Do we want to share it? If the church feels like this in that Muslim country is it something to do with the teaching we have given over the years? If the fault is ours, where have we gone wrong? Do we understand? Dare we face these questions in our own churches?

HURRY HURRY HURRY

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MY CHOCOLATE BABIES

by Joyce Rigden Green

'Who could resist the desire to cuddle them?' 'Sadly their future is a problem.'

LUCY AND KATIE, the two Zairian babies were lying on the floor of the porch fast asleep. Lucy came to the family in September, a very sick, neglected baby, whose mother seemed to have no idea how to care for her. By Christmas, with regular feeding and loving care she was a bonny baby with big brown eyes and an appealing smile.

Katie joined the family on the Monday before Christmas, three days after her mother had died. At four months she weighed less than four pounds and had only put on about four ounces since birth. The grandmother and uncle bringing the little brother and sister aged 18 months and about four years, came to IME to see if they could get help as they could not cope with the baby. It was agreed that Katie should stay for two months to give the family time to make some arrangements for her care. This uncle had five children of his own and no job, and really could not have them. The grandmother was doing her best for the older children but the baby needed milk and was starving. No-one knew where the father was.

It's a miracle!

A job was found for the uncle with a family needing a gardener, and he and the grandmother were asked to visit regularly so that Katie would not forget them.

This particular afternoon the grandmother came and saw Lucy sleeping beside Katie. Naturally she asked about her. When she heard her name, *Luvengamoka* (Lucy only to us) and saw how well she looked, her astonishment was so dramatic, accompanied by a flood of ejaculations in Kikongo, which were totally incomprehensible to us, that we were at a loss to know what was the matter, whether it was good or bad!

Fortunately Pastor Andre Ntemo, who speaks English as well as French and Kikongo arrived and was able to explain all. It seems that she had seen Luvengamoka in the ward when Katie's little brother had been a patient. She was so ill and under-nourished that when she had disappeared from the ward, everyone simply assumed that she had died. She simply could not believe that this was the same child, and was praising God as she thought it was a great miracle! We think so too, but one which involved such hard work as well!

Sleeping there, they looked as if they were fashioned from chocolate. Katie, who six weeks before had been less than four pounds and looked like a wizened old lady in miniature was now a healthy 10 pounds, with a rosiness under her skin, which made her look as if made from plain chocolate, a deep, rich brown. Lucy, since Christmas, had been very ill with malaria, and with diarrhoea and sickness, which sometimes accompanies malaria and at times seemed to be melting away before our very eyes. She also had anaemia, which also is common with malaria. This gave her skin a creamy pallor under her brown-ness, so that she looked as if she were made from milk chocolate. They 'looked good enough to eat!' Who could resist the desire to cuddle and cherish them? Yet sadly, their future is a problem.

A family responsibility

This area of Zaire has a matri-linear society. This means that in any family problem it is the wife's family who take responsibility, the wife's brother or other male relative. There are usually no great problems in caring for orphaned children, as the family (we would say 'extended family') will absorb them, so there is little need for orphanages.

The problems arise when a child is orphaned in the early years either as a baby requiring milk or a child being weaned up to the age of two or three years, for the chances are that it will starve to death or suffer severe malnutrition. Powdered milk (the only milk obtainable) is very expensive. There are no milk cattle in Zaire so all milk is imported. Even if milk were obtainable, there would still be the problem of sterilizing teats and bottles, which is well nigh impossible in village situations. So babies can pick up disease due to lack of hygiene, develop diarrhoea and become terribly dehydrated. The odds against raising an orphaned baby are very high. Mothers often continue breast feeding their babies until they are almost two years old, but they are not usually robust enough to act as 'wet-nurses'. This is not a problem unique to Zaire, but one only too familiar in most 'Third World' countries.

At IME Kimpese there is a project to try and mitigate the problem. It is too vast at present to care or to prevent. There is a Nutrition Centre where there is a daily teaching and feeding programme. Mothers, who are referred there with children suffering from malnutrition, are

taught how to prepare nourishing soup using beans and corn-meal, to supplement the usual diet of kwanga (manioc), which is so deficient in body-building protein. The children receive a hot meal and are sent home with *mincattis,* a local version of doughnut. Under-nourished children, who are patients in the wards, and tuberculosis patients, are also fed. There is a special milk kitchen in the paediatric department providing for very sick babies.

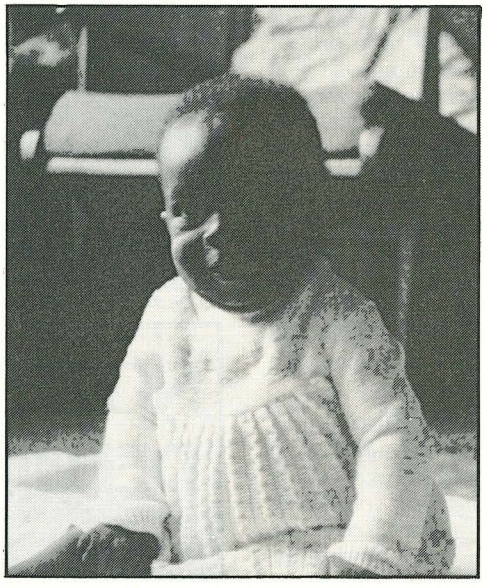
At our CBFZ (BMS) work at Tondo there is a feeding project also, but they have not the same facilities as at IME.

Two of the fortunate ones

Most of the milk used in these projects comes as gifts from Holland, Great Britain and America, otherwise the work of saving these children would be impossible. As it is, so very many do not survive. Lucy and Katie are two of the fortunate ones.

For Lucy, adoption seems to be the only possible solution. Since her mother seems to have abandoned her, her future rests on the decision of the most senior male, maternal uncle, or relative, who lives in a remote village. Her paternal relatives have given consent. It may be, since the mother's family have washed their hands of her, that this consent will be sufficient.

Katie's family have been divided in their ideas. The younger uncles would like her to be brought up by missionaries, perhaps even adopted, but the older members do not want her adopted, 'for',



they say, 'she would be dead to us' if she is adopted. They want a hold on her so that when she reaches a marriageable age they can get a good 'bride price' for her. She would fetch a very good price if she had been brought up and educated by 'whites', far more than if she were only brought up in a Zairian home. The 'bride price' is the parents' 'old age pension' as daughters are very valuable in this society. But none of the family have wanted to be bothered with her during the difficult months of babyhood, seemingly only to want her when she can be of use to them.

One more lesson of love

To us, who have cared through weeks of babyhood (two hourly feeds day and night), who have sluiced nappies, boiled bottles, prepared feeds, the parting either way will be as if the child dies to us.

It is one more lesson in the school of life. Love is vulnerable; love must expect no return, love's arms and hands must always be open, her heart perpetually broken, for truly a little bit of your heart breaks off and goes with the one beloved.

Chocolate is made for eating; it becomes a squashy mess if clutched in one's hand. I cannot keep my 'chocolate baby', for even if I could adopt her, the life I could give her is not the one for which she is intended. Anyway, I am too old, and she could be orphaned again and left a stranger in an alien land. We hope her family will eventually give her the home and loving care she needs.

But though I may never see her again, or know how her life develops or be able to teach her of Jesus' love, I shall never forget the clasp of her tiny pink fingers (yes, her palms are pink as are the soles of her feet), her smile and her chuckle, and the delicious dark curve of her cheek, chocolate smooth against the white sheet. She may never remember me, but I can always remember her before her Heavenly Father and pray that she, and Lucy, will come into this family and be surrounded by His love and peace wherever they may be.

POSTCRIPT

Katie's mother's sister with whom the two older children and grandmother were living, agreed to take Katie, who by that time had learned to drink from a cup. The following week she was brought to the clinic and looked well and happy. We were delighted to see that she was wearing a little bonnet with pilch to match, and in aunty's basket was a matching top. These were new, evidence we felt, that the family was caring. We can only follow her with our loving prayers for the family does not live in Kimpese. We hope that she will be brought regularly to the clinic, and supplied with tins of milk from time to time.

MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

Burdens shared and vision renewed

Carolyn Rigden Green recently attended a Women's retreat organized by the International Protestant Church in Kinshasa. Here she describes what it was like

UNDERSTAND that a lot of my best friends are American. It was not the thought of being overwhelmed by my sisters from Stateside that bothered me. I just wondered how I would fit into a sophisticated gathering of Kinshasa ladies, who always seemed so well-groomed, confident, and well . . . American! But I had been encouraged by a Canadian friend to attend the Women's Retreat organized by the International Protestant Church in Kinshasa and so I went.

To my surprise, after nearly a year and a half in Pimu and six months at Kimpese I did not feel too 'bush-mish' like. To my surprise I found warm fellowship, understanding people, and good teaching. To my shame I found I had judged on the outward appearance, and not looked to the spiritual qualities of these women.

That was 1982. This year, when the invitation came, I tried to encourage others to join the conference, and again I came away with the feeling that burdens had been shared, and vision renewed. There were over 100 women from many walks of life and several cultural and ethnic backgrounds, sharing a common faith in the Lord Jesus, and a common tongue, English.

Carolyn Rigden Green

Do not get me wrong. It was not just a spiritual exercise. There was beautiful food for the body as well as the soul! Time to relax and talk and share laughter with friends. Time to listen to others from similar situations where we could simply say, 'I understand,' and time to get to know folk from realms of work and service far distant from mission life.

Our theme of '20-20 Vision' (perfect sight) was summed up in the verse from Luke 11:34 *If your eyes are clear, your whole body is full of light.* So often our view is obscured by bigotry, prejudice or envy. We were encouraged to see our Lord, ourselves, our colleagues and friends with the eyes of Jesus. The effect of being with many nationalities opened our eyes to different ways in which the gospel can be experienced and shared.

All of those I talked to were grateful to the women of the International Church of Kinshasa, who provided this opportunity for us to come together and have fellowship with them. Many of those who came go for months at a time without worshipping in their mother tongue. Many had hard burdens to bear and appreciated a weekend without stress. I learned again to see, beneath the outer surface, the wealth of love between members of God's family, and to experience the richness of friendship when far from home.

International Church, Kinshasa

NOTES FROM DELHI–Geoffrey Grose

The Church of North India has produced an Order of Service for provisional use in Believers' Baptism. The Order implies that those who are baptized should then be confirmed — which in our area means the laying on of hands by the Bishop. To those who have grown up in Baptist circles, Confirmation in addition to baptism seems quite unnecessary. We have to remember, however, that for folk from an Anglican background, it is usual for baptism to be administered at the font near the door of the church, the candidate then being led to the altar where the Bishop lays hands on the candidate with prayer for the gift of the Holy Spirit. On one previous occasion, we had represented our usual method to the Bishop, saying that a person who himself witnesses to his own faith in Christ, as who is baptized in the name of the Trinity along with prayer for the Holy Spirit to be given, has no further need for additional ceremony before being counted as a full Church Member.

On the day before Easter, a group of candidates having been baptized that day, we all travelled to visit the Bishop. He invited us into his Sitting Room, we introduced to each candidate and family members, and then, after a reading from scripture and an apt word of encouragement, he led us in prayer. This was then followed by tea and biscuits. In this way the Bishop indicated his interest in meeting each persons coming newly into the Church without pressing the need for a separate Service of formal Confirmation. We felt very thankful for this considerate pastoral attitude.

Missionary family goes to Kimpese

Latest missionary arrivals in Zaire are Michael and Jackie Cranefield who left Britain on May 31. Michael, the son of the Rev Donald Cranefield, was born in Lee, London. Growing up in Southall, where he was baptized in 1969, and Bromley, he has served as Sunday School teacher, youth leader and church house group leader, before making an offer of service to the BMS in his professional capacity of Medical Laboratory Scientific Officer.

Jackie was born in Bromley and eventually became a nurse having trained at Queen Mary's hospital in 1975. Also a Sunday School teacher she only agreed to marry Michael when she was sure that her missionary calling matched that of her future husband.

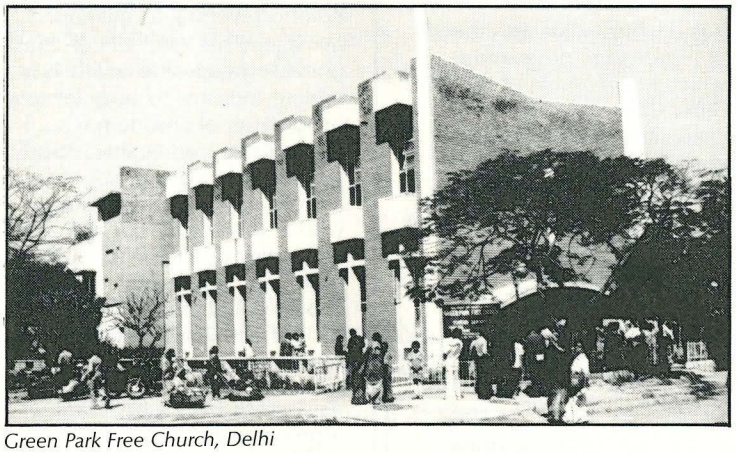
They have spent some time at St Andrew's Hall, Selly Oak, Birmingham for Bible study and missionary orientation. They then went to Brussels for French studies. Michael also had to pursue the tropical diseases course at Antwerp and completed this satisfactorily this spring.

Now, with two small boys, the second born only this March, they have gone to Kimpese to help train laboratory workers. Dr Stephen Green will help to settle them in before he comes home on furlough.

This little piggy . . .

'I still have a lot of progress to make in my language study,' writes one young missionary. 'Yesterday I was told that the church pig had just had 13 babies. I needless to say, misunderstood and thought that the pastor was going to baptize four children. When I got back to the house I thought again and I realized, or so I thought, that a lady had given birth to quads in the dispensary. I duly spread this rumour, because quads are quite an event. It was only later that I found out my error.'

Many missionaries can tell similar tales, mostly humorous, of when they first tried to communicate in another language. But sometimes the misunderstandings can be more serious, causing offence. Please remember to pray for our missionaries as they learn to speak in other tongues that the truth of the gospel may come through with clarity.



Green Park Free Church, Delhi

A GOD OF SPORT?

So many worship at the altars of gods which are said to have particular interest in harvests, wealth and education, that one suspects that there must be a god of sport, too. This may be surprising in the West, for whilst the Olympic flame is regularly rekindled, it has little to do with the fire of religious devotion.

During the Asian Games in Delhi recently, one of the pastors was surprised to find a young sportswoman come into the chapel for prayer. She told the minister afterwards that she had won a gold medal and wanted to express her thanks to God.

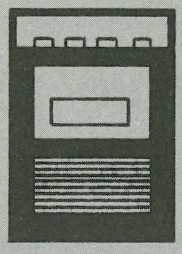
The Church in Delhi has recently had a letter from her, telling of her witness to her Church in her home country and affirming that she intends to practice diligently for future international meets but also underlining the fact that her first priority is to honour the Lord Jesus.

SWEARING IN A CHRISTIAN

What rules does your church make for those who request baptism? Most churches arrange for a course of instruction, expect the candidate to regularly attend worship and to give evidence of a changed life. This is true in India also, but the Church where I work has a further stipulation — if you come from a non-Christian family, you must also present a duly signed and witnessed legal document as evidence that you are becoming a Christian for the right reasons, i.e. because of personal faith and conviction, and not for material gain. This evidence is required in case the Church or pastors should be accused of giving any financial inducement to trap people into changing their religion.

Recently I had to advise a widow who had been coming to church for a long time that before she could be baptised she would need to bring such a legal document. She had to take a day off for this, and it took her over three hours in the courts to get the statement made out and sworn. It took quite a lot of money as well, and was not at all the sort of procedure I could wish on the poor woman. However, at the end of the day, when she came home with the document, she was extremely happy. It seems that in the course of the day many people had quizzed her as to why she wanted to change her religion, and this had given her opportunity to witness to the Saviour she had found in Christ. This had indeed been a test, but one which had made her faith the stronger.

TALKBACK



WHAT OUR READERS ARE THINKING

People I respect and love

From Howard R. Holmes

AS ONE of those privileged to join the Rev Paul Weller and other friends on the 'work study tour' of India, I was interested to read the comments of Mr B. G. Ellis in April's *Herald,* under the title 'What can you learn about India in three weeks?'

I cannot speak for the Rev Paul Weller, or other members of that tour, but I think it is true to say that we were all very conscious of that fact that in a land of the size of India, with all its socio-econonomical problems, we could only obtain a superficial knowledge of that land in the limited time available. Having served in India during the last war and having worked for many years among Asian students, I have come to identify with their problems, aspirations, and ambitions. They are a people I have come to respect and love, and have a real concern for.

'What can you learn about India in three weeks?' I have learned something of the problems of poverty and hunger that still haunts much of India, and of the quiet dignity with which many face these problems. I have learned to be a little more humble and thankful to God for his blessings of a home, daily food, health. I am thankful we were able to learn of the dedicated work of the social concern team who go out nightly to feed as many as possible on the streets of Calcutta, as well as to witness the work of Mother Teresa's Home as a true expression of practical Christianity in all its deepest meaning. I rejoiced to see the ongoing work of William Carey at Serampore College and the thrill of seeing young Asian students (men and women) training for the ministry in a land that is so basically idolatrous. I have learned to praise God for Christian schools like Delhi United Christian School, the Clancy High School and Methodist Hospital at Mathura, each one a tiny Christian oasis in the vast land of India but alive in Christ.

I have learned of my need to develop a deeper love and concern for my fellow being and of my need to pray more fervently and faithfully for my brothers and sisters in India (and elsewhere), and I shall continually thank God for making it possible for me to visit India, and pray that I may even be allowed the privilege of serving the Lord in some way in that needy land.

It is my hope that with the aid of a slide/tape programme which I have made of the tour, other Christians may be challenged prayerfully and practically concerning the needs of the areas visited.

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The old values are wanted

From Michael Chesterman

It was a treat to open the March *Missionary Herald* and find the familiar face of my father looking out from page 44. Stanley Browne's article illustrated how the wheel has turned a full circle, starting and ending with community health care, so that what my father was doing 50 years ago is today's trendy fashion!

Surprisingly my own story has a similar pattern to the story about Bolobo reverting to missionary management. Out of all the possible people for a modern mining industry to appoint as headmaster of a modern school specializing in maths and science, they go and pick me — an old fashioned Englishman with a missionary background and outlook! And the reason for such an apparently strange choice is that the values I stand for are now seen to be what Africans want.

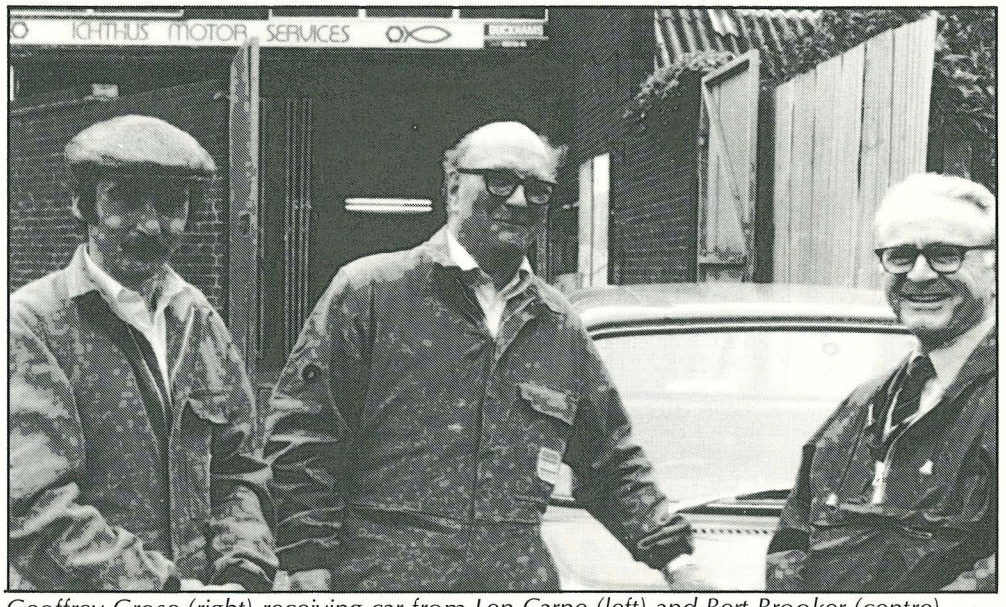
MICHAEL CHESTERMAN
Mpelembe Secondary School,
Zambia.

Wedded

At a women's meeting recently addressed by one of our missionaries the chairman said, 'I feel about the BMS as I do about my marriage vows — For better for worse, for richer for poorer, till death us do part.'

'I think that speaks volumes about the commitment of some people,' the missionary suggested.

AT THE SIGN OF THE FISH



Geoffrey Grose (right) receiving car from Len Carne (left) and Bert Brooker (centre)

MEMBERS of Catford Hill Baptist Church, South London have found a new way to help missionaries. Concerned that missionaries arrive home on furlough and have no means of travelling around the country Bert Brooker and Len Carne have formed the Ichthus Motor Mission.

'Most missionaries face three choices in regard to transport,' they say. 'They can purchase a car of uncertain condition, and sell it at a considerable loss. They can hire a car, again at some expense, or they can rely on public transport, which is not very convenient or cheap when you are obliged to travel with family all over the country. In any case transport is either bad or non-existent on Sundays when they are visiting different churches.'

Now missionaries can borrow a car from Icthus, which is taxed, serviced and is completely free.

Gifts of cars

'The Mission has been going for three years,' Len Carne told the *Herald,* 'but it didn't really take off until January 1982.'

'We had the gift of a car from a man who had been given the use of his firm's car. This meant that he was able to buy his wife a new car and he didn't know how to dispose of his old one.' 'He prayed about it and decided to give it to the Mission.'

'We then had two further gifts of cars from the members of the same church. One car we used for spares and the other we made good.'

They have already helped 17 missionaries, most of them from BMS, and so far have turned no one away.

Ichthus Motor Mission is regarded as part of the outreach work of Catford Hill Baptist Church, and the minister, the Rev J Colwell, is the chairman. The church holds the finances and several church members have made generous donations to the work.

It makes all the difference

'When I wrote to Bert Brooker about the possibility of a car,' says BMS missionary Geoffrey Grose, 'I was delighted to discover that it was attached to Catford Hill where my parents used to be members.'

'It is marvellous to have the use of a car. It makes all the difference to our mobility. It makes a lot of things possible apart from deputation work, and we can use it to go to our daughter's wedding.'

The mission is always pleased to receive gifts of money, but its most urgent requirements is for cars.

'Old cars can raise the money we need. We either do them up and sell them, or we use them for spares,' explained Mr Brooker. 'This gives us the cash to buy newer cars. 'We have nine cars at the moment, but they are all seven years old or more. We could do with vehicles not quite so old.'

'We have just bought a write-off and are doing it up. We shall be able to sell it at a profit. If more people whose cars failed the MOT gave them to us rather than confine them to the scrap heap, we would be well away,' says Len Carne.

'Many people don't want to spend money on an old car. They believe "enough is enough".'

Bert Brooker and Len Carne divide the work between them. Bert does the bodywork in a garage behind the Catford Hill Church, where the work began, and Len does the mechanics in the Ichthus Motor Services garage at Forest Hill.

'I do the work as and when the need arises,' says Len. 'I am always prepared to tithe my labour. I give one tenth of my diary for the mission.'

'The Mission really deserves to be supported,' believes BMS missionary Allan Davies, who has had the use of a car for the past few months. 'It is doing a worthwhile job of ministry to missionaries on furlough.'

'Because of the car we have been able to travel regularly from our furlough house to maintain links with our home church, whenever we have not been needed on deputation.

'We have also been able to get to Walthamstow Hall, on Saturdays, to meet our sixteen year old daughter and to take her and the children of other missionaries out.'

'As far as deputation is concerned, it has saved us a great deal of time. There has been no need to rush away from meetings in order to catch a train, and so we have been able to spend more time talking to people about our work.'

Although the missionary receives the car free of charge for the duration of his furlough, he is expected to pay for the insurance and for petrol. The mission itself looks after maintenance.

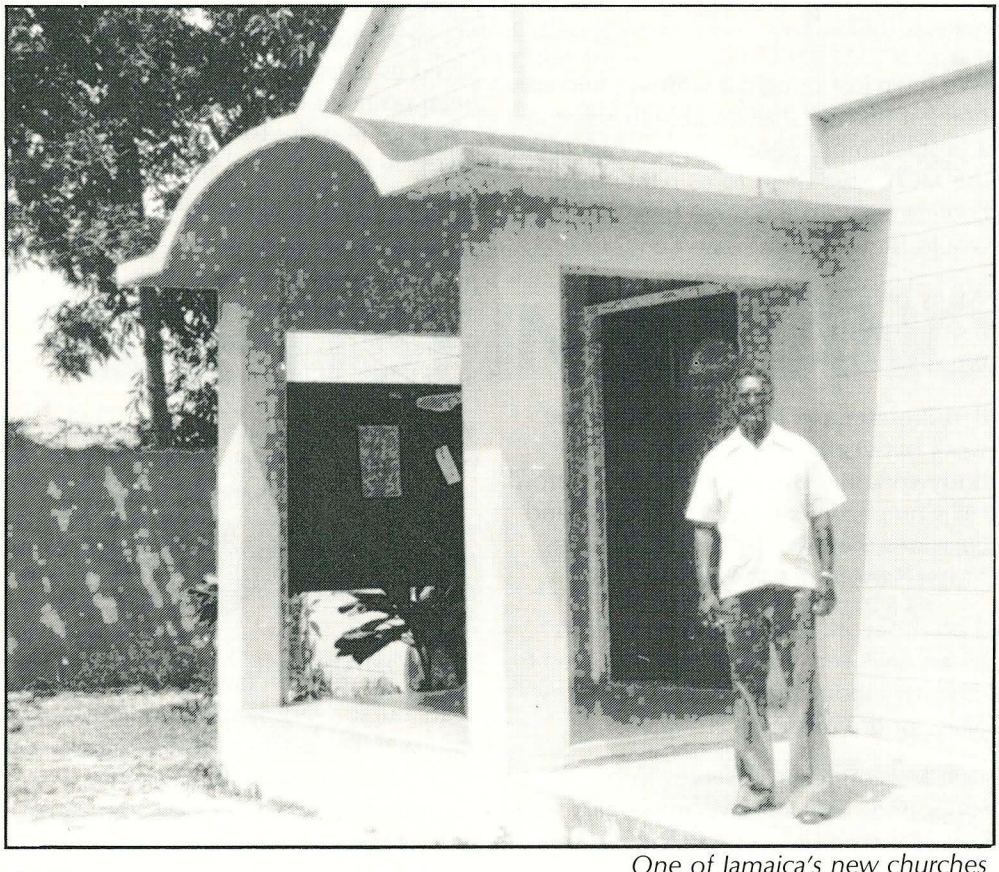
When BMS missionary Keith Hodges' car broke down in Wales it was returned to Forest Hill by the National Breakdown service. Another car was provided within three days, because that very day a customer said he did not want his car anymore.

Today the mission has nine cars out on loan, but it needs help to update and improve the quality of its fleet. If you can help by donating a car please ring 01-291 1652 during the day, and 01-690 3193 or 01-691 0381 during the evening.

Donald Monkcom (right) in Jamaica for centennial

Witness in a complex society

Donald Monkcom shares the insights he received on his recent visit to Jamaica.



One of Jamaica's new churches

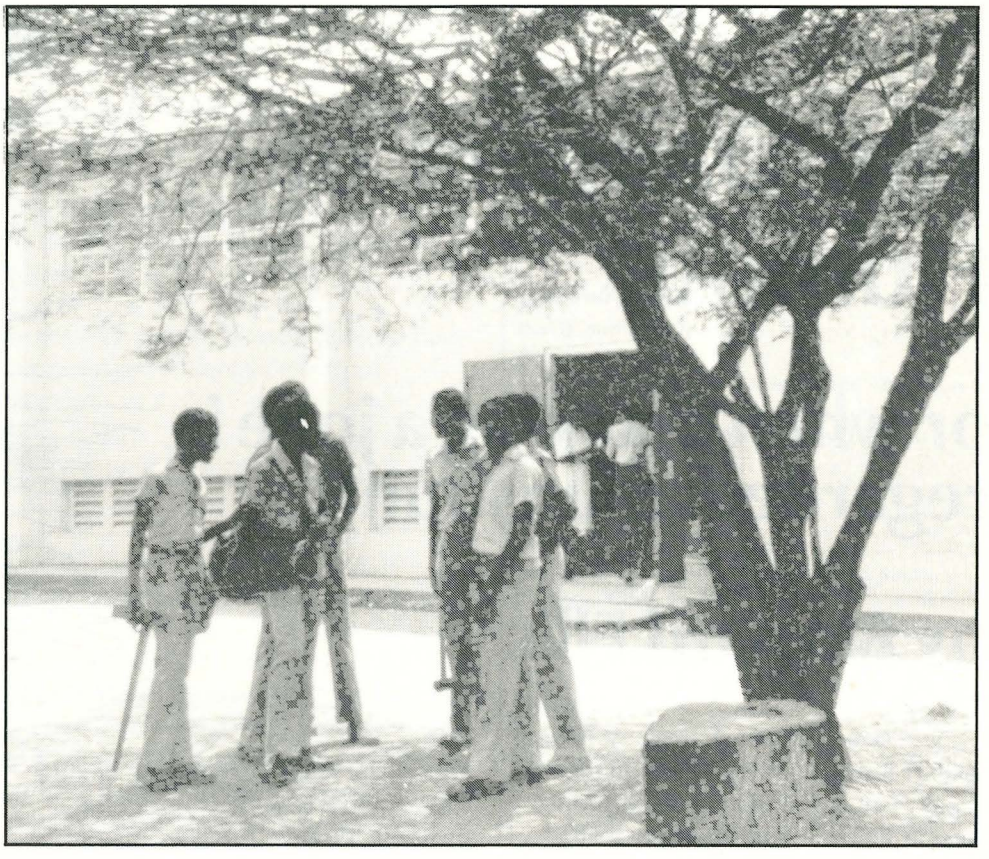
WHEN my wife and I returned to Jamaica earlier this year, after an absence of 15 years, we expected to find changes, and we were not disappointed.

The capital, Kingston, has grown considerably. An extensive new suburb has been built along the shores of the harbour, some of it on land reclaimed from the sea. The inner city, once the shopping and commercial centre, has become a down-town area, though there is hope of inner-city renewal, as the waterfront was chosen for the site of the headquarters of the International Sea-Bed authority. The fine building was opened by the Queen in February.

The tourist industry is flourishing, and a number of new high-rise hotels have been built on the North Coast. By way of contrast, rural areas like Mount Angus, where the villagers draw their water from the spring in the valley, cannot have changed much for generations.

Economic and political upheaval

Jamaica's perennial problems, poverty and unemployment, are still very acute. Competition and the world-wide recession have led to a sharp fall in the demand for the island's chief exports — sugar, bananas, citrus fruits, and bauxite. The economy was further damaged by the political upheaval and the violence which the Island experienced during the closing years of the last government. At Jones Town Baptist Church, Kingston, they showed us the bullet marks on the walls, and the pulpit which replaces the one burnt by vandals. During these dark



The United Theological College of the West Indies

days there was an exodus from Jamaica of professional people and skilled artisans, who are not likely to return. The special moral problems of the nation, which, in part at least, are the legacy of its past, are still much in evidence.

A number of light industries have been introduced, and the national mood is bouyant. It is to be hoped that this optimism will prove to have been well-founded.

The Christians of Jamaica are bearing their witness in the midst of this complex society. We gained an insight into the Baptist contribution to this witness when we attended the Bi-Centennial Assembly of the Jamaica Baptist Union, and when we visited various parts of the Island.

A growing church

We were impressed by the growth in numbers and influence of the Baptists during recent years. There are now 274 churches, and over 34,000 members. These figures must be set against the fact that Jamaica is only the size of two large British counties. A number of new church buildings and education centres (church halls) have been erected in recent years. The organization of the JBU includes departments of Evangelism and Christian Education, a Workers' Training Programme, a Conference Centre, a home for the elderly, and a children's home.

Another recent development has been in the area of healing and counselling. The initiative came from the Bethel Baptist Church, Kingston, which has established a medical centre in its educational building. Christian doctors, nurses, and a pharmacist serve on a part-time basis, and there is a team of counsellors. Their aim is to provide a ministry of healing for human nature in its wholeness, and it is likely that other such centres will be established. Mention should also be made of the weekly radio programme for which the JBU is responsible, 'Christ for today'.

Part of our stay in Jamaica was spent at the United Theological College of the West Indies, where David and Christine Jelleyman were our kindly hosts. The college is still making an indispensable contribution to the work of Christ in the Caribbean. Like similar institutions in many parts of the world, it is facing problems presented by rising costs.

Education an economic victim

Education has been one of the worst victims of the economic ills of the nation. Few new schools have been built, and state-supported schools like Calabar High School can only cope with their greatly-increased enrolments by using a 'double shift' system. This means that one half of the students are taught in the mornings, and the other half in the afternoons, the teachers spreading their duties over the two shifts. This is bad both for teaching and teachers, but we felt that much sound work is still being done at Calabar High School, and at the other Baptist school, the William Knibb Memorial High School at Falmouth.

A recent issue of *The Reader's Digest* contains an article headed, 'Jamaica at the Crossroads'. Christians everywhere will be concerned that the nation takes the right way, the way of God's will. The Jamaican Baptists are well placed to give spiritual leadership at a time like this. The nation has not forgotten what it owes to the toils and sufferings of Baptists, both expatriate and national, in the past. Baptist forms of worship and church government are congenial to West Indian Christians. The Baptists are strong in the rural areas, where the majority of Jamaicans still live. And, as a result of increased opportunities of higher education, more and more Baptists are finding their way to positions of leadership in the life of the nation.

Our friends in the Jamaica Baptist Union are thankful to God for the spiritual resources which are theirs as they enter another century. And they are grateful to the BMS, their faithful companions on the long road which has brought them where they are. They have a strong desire that the partnership should be maintained, and this matter is under discussion at the moment.

The Dangers of Humour

or when cracking a joke is regarded as unsound

by Bernard Ellis

SURISH BABU, head of an important department at the old Baptist Mission Press in Calcutta, once told me that when the Rev William Carey, descendant of the great man, came in from Barisal, the entire Press stopped working. Not that William, junior, was a disruptive influence. Far from it. He had a booming laugh which filled the superintendent's office and overflowed all departments – above the sound of machinery. The workmen were fascinated.

All this was slightly before my time, as they say, but in those days, anything that raised the spirits was precious.

Humour can be a dangerous thing: not necessarily on the Mission field, for without it, few members of staff could survive, but you could be fairly sure that any missionary cracking a joke in church or at a welcome meeting would be considered 'unsound'. And unsoundness was considered a great sin.

A Double-Act

From generation to generation, the BMS has been blessed with men and women, at home and on the field, who could not only laugh at themselves but make others laugh. It took me years to discover that Jim and Lovis Carter, popular and cheerful as they still are, could do a double-act that would have entertained any concert audience for two hours, at least. And Lovis could sing like a lark.

Of the late Frank Waddington Smith it was said that if he had chosen the theatre – or radio – for a career he could have made his mark as an entertainer. Instead, he served the BMS, notably in East Pakistan, before it was Bangladesh.

It is not so long since Dr James William Bottoms, the skilled doctor and surgeon, was among us. His dour cast of feature belied a great sense of humour. He was asked at a men's meeting, in Lancashire, if it could be true that 'you could catch leprosy from eating bananas'. James passed this off with an apt anecdote from his vast store, to the satisfaction of the questioner and the merriment of the audience.

Mumps, Fog and Deputation

Another BMS man fought off the after-effects of mumps to do deputation and was late for an afternoon service, through fog. A deacon had opened the proceedings and the latecomer crept into the pulpit. The deacon said, 'Now I can introduce you to Mr . . . what did you say your name was? And he comes from . . . where did you say you came from'.

It was the same deputation visitor who was due to speak at a sparsely attended Monday night two-churches rally. The chairman said, 'I just can't understand why there are so few people here tonight. It may be that they heard Mr Blank yesterday . . .'.

There are also times when missionaries have made their own colleagues gasp. At a Saturday night welcome meeting at South Parade, Leeds, Lily Smith (Frank's widow) was about to rise to make her response when a friend, sitting next to her on the platform, whispered, 'Your Tim's had his hair cut'.

Total Immersion!

Many missionaries of the old school had favourite stories. Percy Knight, that great servant of the Society in Congo and India, too, described a baptism in a swiftly, flowing Congo river. One young man was immersed in the usual way but failed to reappear. Percy groped for him under the water and made no contact. He said, 'I quite thought I had drowned him. Then he came up 20 yards downstream. He had been swimming under water'.

Once I told this story over the breakfast table at High Leigh, Hoddesdon, when the Society held its annual retreat for missionaries and staff. A distinguished member of the General Committee leaned across the table, fixed me with a severe gaze and announced, 'I don't believe a word of it'.

See what I mean about the dangers of humour?

PRAYER GUIDE NOTES

David and Helen Butler (4 July) are returning home on 11 July.

Bishop J K Mohanty (10 July) has now retired and **Bishop D K Mohanty** (13 July) has been elected to succeed him.

Peter and Margaret Goodall (18 July) are home on furlough.

Helen Laver (24 July) is in this country at the moment.

Rev Chuni Mondal (25 July) is in Amsterdam and is also hoping to visit Britain.

James and Janette Watson (28 July) have just returned to Bangladesh from furlough.

HYMN BOOKS FOR JAMAICA

The Baptist churches in one of the parishes, or counties, in Jamaica are still using **The Baptist Church Hymnal,** Revised Edition, 1933. They need some music editions, and it will be much appreciated if people who have copies to spare would send them. Postage is cheaper if books are sent in wrappers with open ends. It will be necessary to fill in customs forms, but customs duties will not be levied. Books should be sent to the Rev. R. A. G. Johnson, c/o The Jamaica Baptist Union, 4 Hope Road, Half Way Tree, Kingston 10, Jamaica, West Indies.

BMS PUBLICATIONS

FOR THE FACING OF THIS HOUR – BMS ANNUAL REPORT 1982/83 10p

PRAYER GUIDE 1983 30p

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'It has afforded me much pleasure to recollect the times of public worship in the churches in England, and to reflect that now perhaps hundreds, if not thousands, are praying for me. You will also easily believe that my friends have not been forgotten by me on these occasions.'

William Carey

MISSIONARY MOVEMENTS

Arrivals

Miss R. Montacute on 28 April from Kinshasa, Zaire
Mr T. Jeffery on 28 April from Tondo, Zaire
Miss V. Hamilton on 11 May from Dinjapur, Bangladesh
Rev G. and Mrs Grose on 16 May from Delhi, India
Miss J. Sargent on 25 May from Udayagiri, India.

Departures

Rev D. and Mrs Doonan on 23 April for São Paulo, Brazil
Dr R. and Mrs Henderson-Smith and Abigail on 26 April for Chandraghona, Bangladesh
Dr K. and Mrs Russell and Andrew on 10 May from Pimu, Zaire
Miss G. Walker on 11 May for Jumla, Nepal

Births

On 26 April in Zaire, to **Mr and Mrs R. Smith,** a daughter, **Clare, Rachel**
On 19 May in Birmingham, to **Mr and Mrs F. Gouthwaite,** a daughter, **Rosanna Michelle**

Deaths

In Bristol on 22 May, **Rev William Harold Ford,** aged 84. (Zaire 21-56)

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (18 April-20 May 1983)

Legacies

	£ p
Mr H F Andrews	100.00
Miss B S Barnes (Medical)	197.70
Miss B S Barnes	197.70
Mr E O L Blakeborough	200.00
Mr H G W Burgess	100.00
Mrs L Burnham	2,451.23
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Mrs R M Higgins	500.00
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Mrs I A Mead	31.33
Miss D Napier	55.00
Miss G H Pope	160.00
Miss M E Rutland	500.00
Miss D L Sergeant	150.00
Dr H G Stockley	100.00
Mrs A Talbot	480.13
Mrs L F Woolley	52.10

General Work

Anon (Charities Aid): £100.00; Anon (Thanet): £1,000.00; Anon: £30.00; Anon (Wolverhampton): £2.00; Anon: £5.00; Anon: £25.00; Anon (Cymro): £50.00; Anon (FAE-Aberdeen): £10.00.

Agricultural Work

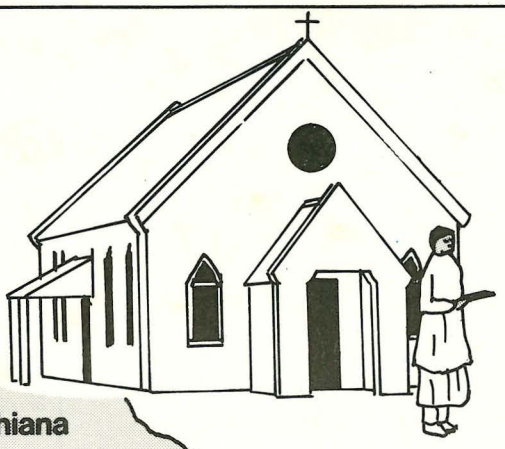
Anon (Croydon): £20.00.

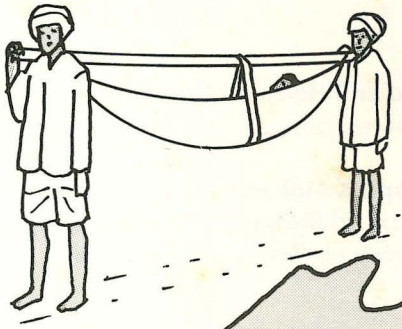
Medical Work

Anon: £200.00.

Y P D Project

Anon: £3.00.





Ludhiana

PARTNERS IN CARING

Diptipur

Udayagiri

Berhampur

(Serkawn) Lungleh

Vellore

BMS WOMEN'S PROJECT 1983/84: TARGET £15,000

GRANTS TOWARDS
HOSPITAL MAINTENANCE AT
LUNGLEH
DIPTIPUR
UDAYAGIRI
BERHAMPUR
LUDHIANA

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AGRICULTURE AND DEVELOPMENT

AUGUST 1983

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Frank Gouthwaite examining passion fruit

We share in the work of the Church in:

Angola
Bangladesh
Brazil
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

COMMENT

It appears that the United Nations is quietly abandoning its decade of sanitation and clean water. If this is true then it is a tragedy of horrific proportions. The truth is that six out of seven people do not have a clean supply of water available in their homes. This is more than a matter of inconvenience, because 80 per cent of the world's illness is caused by impure water. The major illness worldwide today is dehydration brought about by diarrhoea, and once again malaria is on the increase.

Yet we understand the frustrations which the United Nations has been experiencing. The cost of promoting the programme is proving to be prohibitive. But it is the inability of people to understand the need for effective sanitation and for clean water which is the main stumbling-block.

Ideas need to be changed

This was the point mentioned by our Overseas Secretary Angus MacNeill when he spoke to the Missionary Rally at Eastleigh in June. The Society in conjunction with Operation Agri is seeking to provide clean water for the people of Tondo. 'Steve Mantle is there trying to win people over to the pump. But unless they change their ideas,' said Mr MacNeill, 'the pumps will fall into disuse.'

It is not just a question of ignorance which can be overcome by education in health and hygiene. In some parts of the world, where our missionaries are working, religious objections have been raised to the use of simple toilets.

Of course all this is not new to this Society. Ever since we became involved in development work we have been facing such problems. Indeed as you read some of the articles in this edition of the *Herald* some of these frustrations will emerge.

Total Care

While we are concerned to minister to the needs of people it has to be a concern for their *total* needs. Clean water and medicine, programmes of agriculture and rural development are important, and we need to be involved. But we cannot put our faith in them alone, because they are so often designed to cope with symptoms and not the real problems to be found in the hearts of men.

So all that we do needs to be permeated by our faith in Jesus Christ. Total care means reaching out to people in Him, because he has the ability to reach into their hearts to change them.

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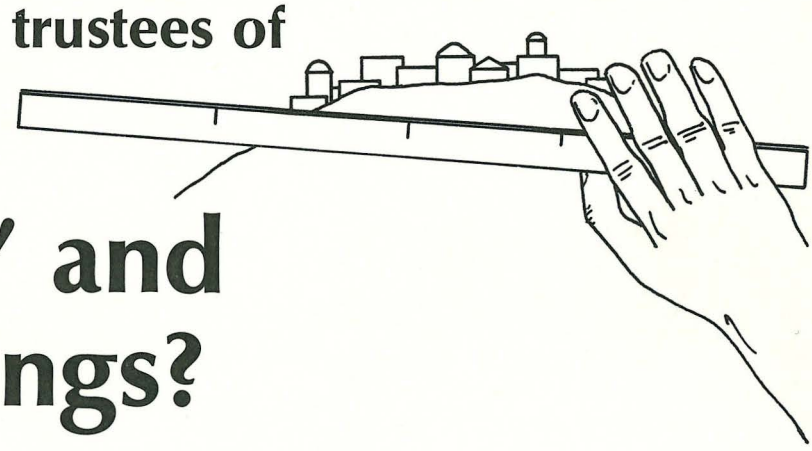
God's new people are the trustees of blessings for all mankind



When are 'rest' and 'peace' bad things?

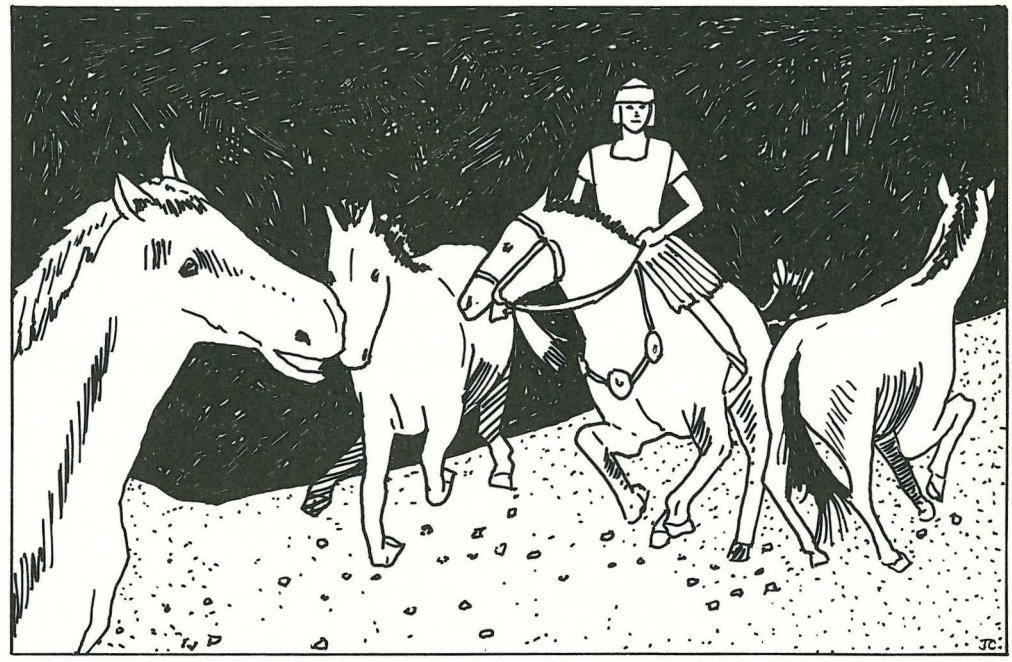
by Bill Ashley Smith

Zechariah's first vision is of God's investigators, in the form of four horses. They bring back reports that the whole world *sitteth still and is at rest* (Zech. 1:11, King James' Vs) or *is still and at peace* (NEB). Far from rejoicing over this news of universal peace and rest, the angel sends up a cry of anguish to God.

How long wilt Thou not have mercy. . . ?

For this rest and peace is, it appears, a complete lack of action against the evils of the world.

God announces his cure: it is to restore his Chosen People (1:16-17). Zechariah's hearers thought they knew what this meant. They would again dwell in safety, surrounded by the wall of Jerusalem, enjoying a life regulated according to God's excellent Law.



Not exclusive

Zechariah's next vision corrects any such cosy idea. The man with the tape measure (2:1), delighted and honoured no doubt to have found such an important job, is busy mapping out the limits of the restored Jerusalem. 'Run!' cries the angel to his colleague. The man must be stopped. No walls! God's new People are not to be exclusive. Their defence is God alone (2:5). Everyone is to share the blessings. Foreigners will even become members of God's People (2:11).

Trustees

Here, then, is our calling. God's New People, we are the trustees of blessings for all mankind. Zechariah does not entail these blessings, but we know that we have

> *. . . to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free to proclaim the year of the Lord's favour.*

The healing, educational, evangelistic, agricultural and other work of the BMS is exactly this.

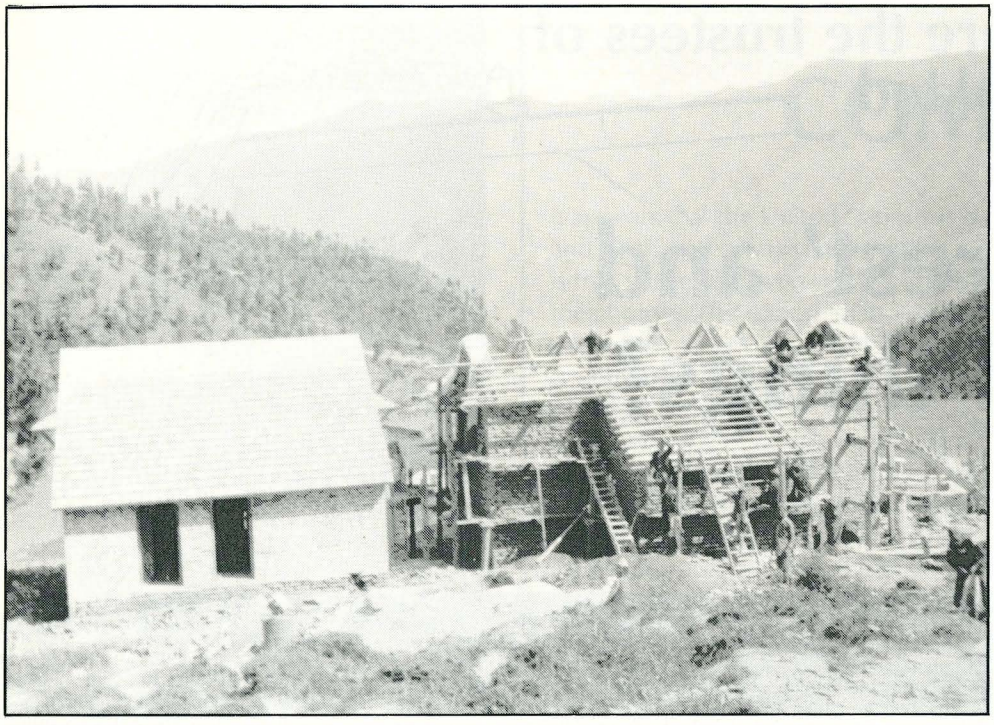
And these blessings are for everyone. The needy next door neighbour and the successful businessman equally with the Bangladeshi peasant and the famous politician. So Christians plant and maintain churches throughout the world: the saving work of Christ is proclaimed, the hungry and the afflicted are succoured.

The Successful Way

But how can all this be achieved? Shall we go for political power? Then we can impose laws which give fair shares to all, which prevent oppression and which guarantee co-operation. Or shall we amass funds with which we can feed the hungry, tend the sick, give all a living wage, and buy out the exploiters? Such activities are not to be neglected, but Zechariah points to the only finally successful way:

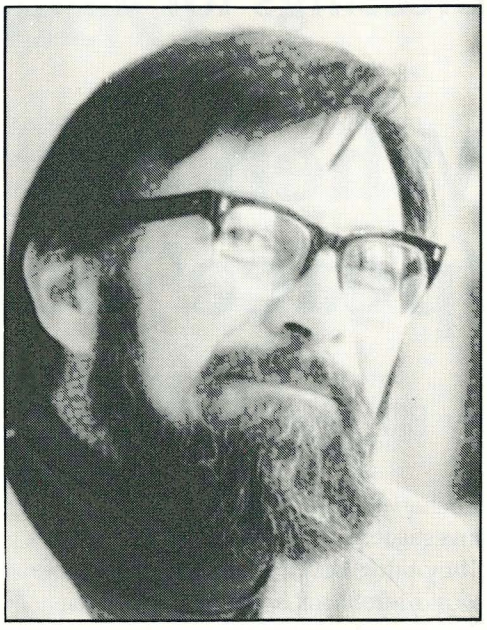
> *Not by might, nor by power, but by my spirit, says the Lord of Hosts (4:6).*

So it is that our BMS missionaries are enabled to work out the message of hope for the whole man, the message committed to God's People – doing so by unselfseeking, often unthanked work, of a kind possible only for those in whom the Spirit of God is enthroned.



The Jumla project takes shape

Allan Davies



THE PROJECT AT JUMLA

In the first of six articles Allan Davies introduces us to the development project in Western Nepal to which Operation Agri has given £10,000 this year.

The name 'Jumla' has different meanings for different people. To some 'Jumla' will mean nothing. They will never have heard it mentioned or read the word anywhere. To others it is the name of a quaint, picturesque town on the trekking route to a beautiful lake in the Himalayas. To yet others it signifies a highly expensive and ill-advised exercise in Christian mission. To growing numbers of informed Christians 'Jumla' describes an imaginative, exciting and practical expression of the love of Jesus Christ pouring out to needy people in one of the world's poorest countries, Nepal.

Jumla is the name of one of the five districts of the Karnali Zone in the Far Western Development Region of the Hindu Kingdom of Nepal. It houses the administrative headquarters of the Zone at Kalanga Bazaar – a remote and difficult posting for government officers more used to the comforts of the rapidly developing capital city of Kathmandu.

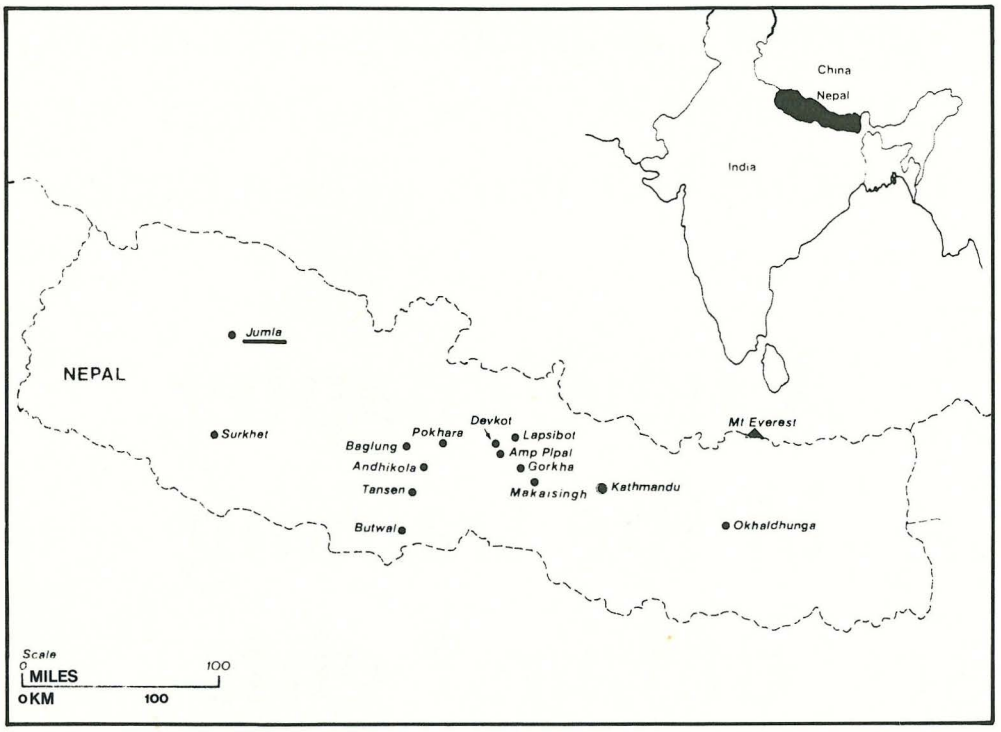
Kalanga is a garrison town strategically located on the Tila River, where the main caravan routes from Dolpa District in the east and Mugu and Humla Districts in the north converge and continue westwards and southwards along the river valley towards the plains of India.

Tibet lies little more than a steady week's trek to the north. The nearest motorable track lies about six days' hard trekking to the south at Surkhet – super heroes of the mission have managed to cover the distance in three days! One and a half hours bumping along in a small aeroplane clutching a brown paper bag and praying hard is far more to be preferred than trudging up and down mountains for days on end, dawn to dusk, to be followed by bone-shaking truck and bus rides for interminable hours.

Pressing on with confidence

The very remoteness of Jumla makes the Jumla Project expensive. People and materials for building cost large amounts of money to transport and the good stewardship of donor agency and missionary society funding has caused much heart searching. There was a great deal of discussion and argument before the project was accepted by the mission as feasible and many of the original questions continue to be asked. The experiences of the past two years confirm that the decision to adopt the project was correct even though there have been periods of doubt. Lack of finance has delayed the construction programme, but the increased donations during recent months allows the United Mission to Nepal to press on with renewed confidence that the agreement with His Majesty's Government of Nepal will be honoured.

During the late Seventies the government asked the United Mission to Nepal to build a boarding school at Jumla similar to the Boys' Boarding School at Pokhara in Gandaki Zone. Discussions over a long period of time, including those resulting from the visit of a mission team to the district, led to an



acceptance that the mission would build and staff a technical trade school, and plans for a boarding high school were shelved.

An Agreement was signed in 1980 that the UMN would serve the people in Nepal by providing the facilities for training Junior Health Workers, Agricultural Assistants and Construction Trade Sub-Overseers cum Surveyors as these 'trades' had already been determined by government researchers as necessary to aid the development of the Karnali Zone. By mid-1980 temporary quarters had been rented in Kalanga, some staff and students had been recruited, and the school opened with agriculture and construction trade students. Health trade students began their training in mid-1981. The school buildings are still a long way from being completed but the first group of students will graduate by mid-1980.

The Karnali Technical School (KTS) lies on the main road to Mugu and Jumla Districts, one hour to the north of Kalanga Bazaar. It sits on the south facing slope of a promontary flanked by two valleys. In the larger valley on the west is the project's sawmill powered by electricity generated by a water driven turbine.

A delightful situation

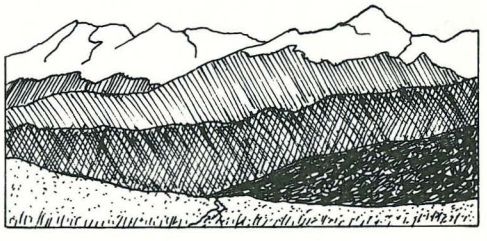
In the eastern valley flows a clear mountain stream — the school's source of water. Pine clad mountains form a spectacular backdrop to the stone buildings with their shingle or slate roofs, especially when covered with snow. The scene southwards is of a valley widening as it meets the valley of the western flowing Tila River. Small, flat-roofed houses of nearby villages fit the hillsides. Here and there are modern, shining metal roofs with others far down in Kalanga beyond well tended fields. The bazaar is dominated by the dome of the temple and the reddish prayer flags draping the two pine tree-trunk flag poles. The miniscule village of Bhoragaon is almost invisible at the foot of another massive mountain across the river. A delightful situation for a school which is designed to blend naturally with the landscape.

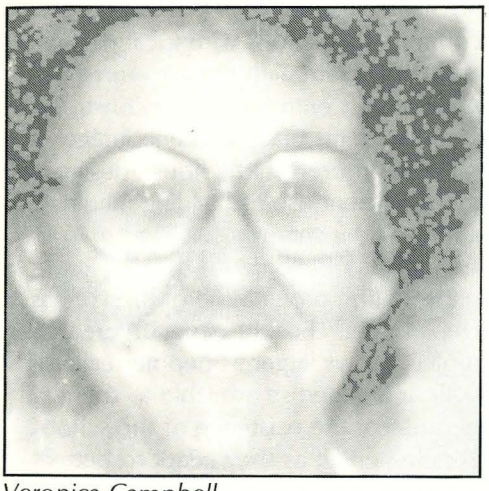
As the school buildings grow so the activities of the staff and the students are accepted by the people of the Jumla District — slowly but surely. As the students' training practices evolve so the community benefits. The school, to effect the development of the area, must become an integral part of the community. Health Trade students require clients to put into practice their newly acquired skills, so community health clinics have been set up in villages within three or four hours' walk of the school. Students help at the local hospital, the Mother and Child Health Clinic in Kalanga Bazaar and the Family Planning Clinic. Agriculture Trade students teach and encourage improved farming techniques as well as good animal husbandry as they build up good community relations with local people and collaborate with the government's Agriculture Centre's officers. Construction Trade students teach and encourage safer and more healthy house design, the more efficient use of building materials and use their surveying skills to map large tracts of hillside for the reforestation programme of the Forestry Department. Thus the programme of the project grows larger as people realize the skills and expertise available to them because of the existence of the school. People benefit as they adapt to better methods of living and working; they grow healthier and wealthier, appreciate more the joy of being alive in a glorious world.

Why have you come?

As people appreciate the benefits they enjoy as the result of the work of the school, such as piped, clean drinking water in their villages, they want to know what persuades men and women from other countries to live and work among them. They want to know what convinces United Mission to Nepal personnel to live in conditions far inferior to what is available to them in their own countries. The very idea of helping others for no other reason than to express care and concern is alien to the majority of Nepali people; if one does 'a good work' it is to gain credit with the gods for one's own benefit, not for the benefit of others. As questions are asked so the love of Jesus can be shared; His selflessness, His loving concern for people in need, His care for men and women as they are and where they are. They hear the good news of Jesus and God the Holy Spirit begins His work of reconciliation as He brings men and women into a right relationship with God the Father.

'Jumla' is more than another Christian aid project, it is Jesus once again pouring out His love sacrificially to His people through His people. In Jumla Jesus is triumphantly alive, loving and revealing Himself; unchanging as He changes men and women in a rapidly changing world.





Veronica Campbell

Veronica Campbell reports on the opening of the new buildings for the school for blind girls in Dhaka.

A new chapter in the training of blind girls

February 5th dawned. It was sunny as we had hoped. The long-awaited Opening Day for the new School buildings had arrived. There had been much activity since the last builder had departed: the ground between the two buildings had been cleared and levelled; truck-loads of sand had been spread so that a marquee could be erected and the ground not become a sea of mud should it rain. Everything was ready; the last paper decorations were in place. Someone had been despatched to escort the chief guest, the Director of the Bangladesh Children's Academy, to the school in time for the Opening and everyone was in a state of excitement and anticipation. The Sangha President and officers arrived early and many of the invited guests were present when Mrs Khanom arrived and we went to the hostel building for her to cut the white ribbon and officially declare the buildings open. The tour of the two blocks which followed; the speeches and then the concert by the blind girls went off smoothly and happily and it was a memorable day. We were all very thankful and relieved!

Blind women learning to crochet

Now, after two months, the buildings are being enjoyed by girls and staff alike and gradually outstanding work is being done. More furniture has been made and a path has been laid inside the grounds. This will be essential once the rains begin as otherwise the lovely mini-bus, received by the school last August, will get stuck in the mud! Efforts are still being urgently made to get the Gas Company to lay the gas line to our school. The cost of the firewood is so much more expensive.

A joy to work in

The vocational training section and carpet workshop are now housed in one long ground-floor room. It is so light and airy and a joy to work in after the tin shed which got so hot in the hot weather. The classrooms too are so airy, particularly those on the first floor, that

Veronica Campbell speaking at the opening of the school

we wonder whether fans will even be needed! The girls appreciate the greater space they have for playing in and are waiting for the grass to grow. The wide verandahs of the hostel building give plenty of space for games and will be especially appreciated in the Rainy season. We are glad to have a purpose-built kitchen and dining room. The girls can now easily go and wash their own plates and plastic glass after each meal; all part of their training to become self-reliant and useful.

We can easily accommodate 75 girls in the hostel. At the time of writing we have 49 girls. Five of these now go outside to an ordinary sighted girls' high school, nearby. Four girls are in classes seven and eight, and one, prevented from taking her school leaving exam two years ago when blinded by acid, has now been enrolled in class nine and begun her two year course again. We are grateful to the headmistress of that Girls' High School who has welcomed the girls. It was truly an answer to prayer when we went to discuss the girls' enrolment and found that the headmistress had had experience in helping a young blind man with his struggle to gain a higher education, and so was completely sympathetic to our request that our girls attend her school. There was no need to convince her that they could cope!

Curious neighbours

The girls have mobility training inside the school grounds and some are using the long white cane. However, when we took a group of girls outside the school to practice what they had learnt along the mud road they were swamped by curious neighbours, young and old, who blocked the way and made the practice impossible! Just one of the additional handicaps a blind person faces when trying to become independent in Bangladesh.

Since we are now registered with the Social Welfare Department our teachers are benefiting from being able to join short courses for teachers of the blind officially. Two have been on a course giving training in the use of Abacus for teaching mathematics to blind children, and two attended a one month's general course of training. We hope that two of the teachers can come to England in January 1984 to attend a course of training which is held for overseas teachers of the blind.

Mrs Monju Samaddar is in charge of the school and has the responsibility of giving training to a new teacher who joined in March. In addition she has extra responsibilities in the hostel because a medically trained woman has still not been found, who can become matron of the hostel. Besides the school duties and responsibilities she has a home and family of five children, aged five to 17 to care for.

Facing other problems

The school has opportunities to help blind teenaged girls, who often come for the first time to the school in their teens. Some have very difficult problems in addition to their blindness, and helping them can take up a lot of time outside school hours. Many of the blind women working in the carpet workshop are one-parent families, struggling with one or more small children with no State social benefits or expertize to help them. We are fortunate that the Christian teachers on the staff take a share in helping. When a former Christian pupil of the school, who had run away from home one year ago and married a Muslim blind man, returned to us for help, two teachers willingly took her in to their home and have brought her back to a Christian way of living. She had been married three times in that year and finally her own mother had turned her away when she went back home. She is now coming daily to work in the vocational training section.

February 5th was the Opening Day of the new school buildings, but it was only the opening of a new chapter in the ongoing task of training and helping blind girls and women to become useful members of society, participating fully in life.

'God's saving health among all nations'

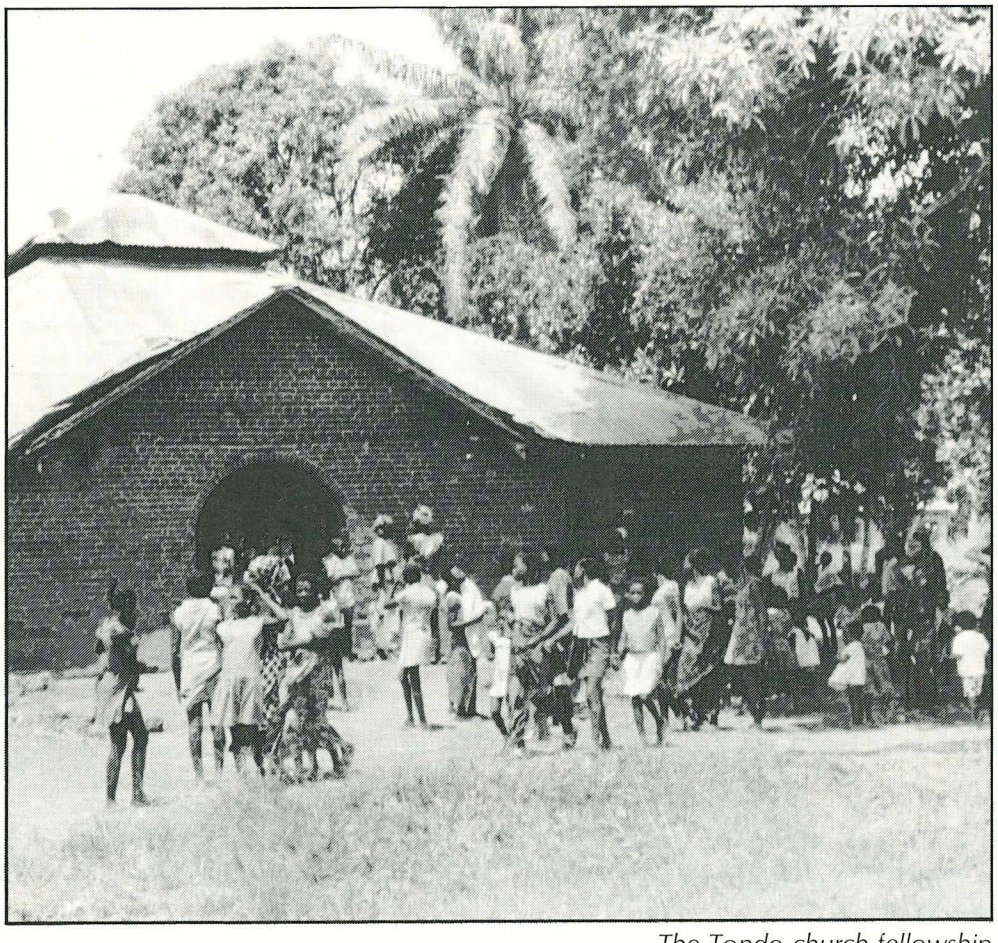
TOTAL CARE

NOTES FROM TONDO

PRIMARY HEALTH care is the subject of great activity in all our hospitals these days, and it plays a large part in the 'Saving Health of all nations'. But our vision should go beyond Primary Health Care to the Total Care of each individual, both healthwise and spiritually too.

How can we accomplish this and what are we doing about it in Tondo and district? As far as Primary Health Care is concerned we are working together with the State in creating Health Centres in all the districts which can reach out to the outlying and often isolated villages. We aim to have a trained nurse at each centre with a staff of three, a trained midwife, health promoter, who is responsible for the agri work in the village, and an untrained nurse to help in the dispensary.

Also included in Primary Health Care are vaccination, provision of clean water, building toilets and family planning. Steve Mantell is working on the water project and at the moment is waiting for equipment to arrive from the UK. Habitat American building project are building good toilets for each of their houses. We do have a family planning programme in Tondo, the trouble with this is that they are keen to take the pill after eight or ten children, but those who have only three or four do not want to go on the pill! So much is needed in teaching, and we hope that with the new nurse, who has come to Tondo as a Primary Health Care worker, these classes will be possible.



The Tondo church fellowship

Medical Work

If we are to aim for Total Care, this also includes curative medical work as well, and this is where the hospital itself operates. It is no good preaching Primary Health Care when they see their children, or relatives, dying of other diseases or surgical emergencies, which require immediate treatment, because if these go untreated they will have no confidence in Primary Health Care. Our Zairian doctor left in April to take over as Regional Medical Supervisor. However we have Cit. Ikoma who can operate, so we shall still be able to provide this service to the people.

Total Care also includes Feeding the Mind, and this is where Christian education comes in, although owing to a shortage of staff we have many teachers in our schools who are not dedicated Christians. Dan, one of the American Habitat workers has started a Bible Class with the teenagers and this is going very well. School work here is hampered by lack of money to provide necessary equipment needed to give an efficient education to the children.

Evangelism

Total Care also includes evangelism, and indeed is included in all the departments. Here we have John and Rena Mellor who are full-time evangelists. Whereas we can witness locally with the people we come into contact with daily, they are free to travel around preaching the gospel. ▷

Mary Hitchings

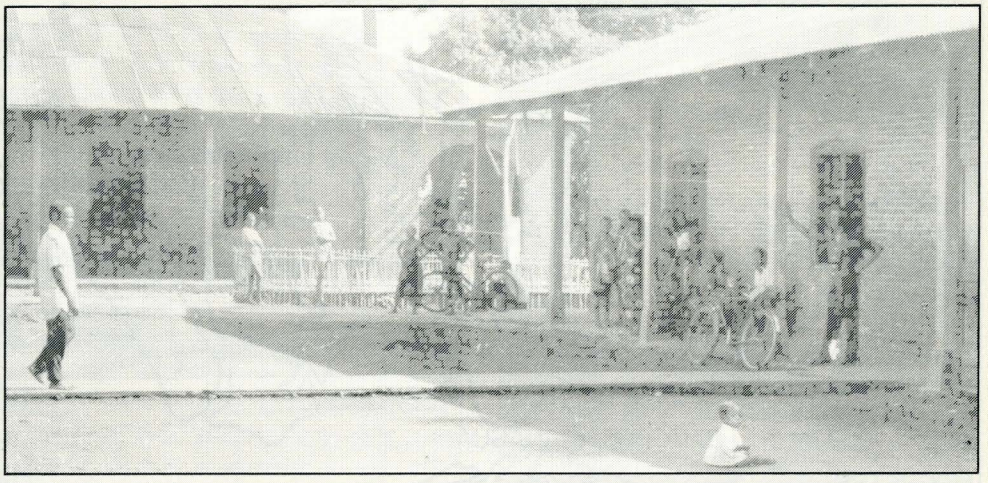
Mary Hitchins, who writes about Tondo in her latest payer letter, finishes her 'active' missionary career soon. She was appointed in 1954 and has been an outstanding missionary. The highest Government Official in the area, the 'Chef du Region', testifies that Mary saved him when he was a child affected by dysentery. She is also loved by the 'pygmies', those who have always been difficult to reach with the Gospel.

Here in her letter she gives a good, comprehensive picture of the total work in Tondo ministering to body, mind and spirit.

So every missionary has an important part to play in giving Total Care. Like the cogs in a wheel, each cog is important. John and Rena could not give Total Care on their own, and vice versa. We are all working together as a team. It is no use preaching good feeding to the mothers, when they see their children dying of starvation. We must feed them and teach them at the same time.

One evening we had another little baby brought in from the district, they said it was born in the morning and the mother died of a retained placenta. So we have 'Andrew' added to our list. At the moment all the relatives have abandoned him, but we hope they will return when the immediate shock of the mother's death has passed. There is one member of the family who could feed him as her baby has also died, but although she is an aunt, she refuses. He weighs two kilos.

The Agricultural Work continues to help folk grow better crops.



Tondo Hospital

THE AGRICULTURAL work of Ian Morris and Roger Foster has taken an upturn for the better. They have split up the workload between them, Ian dealing with the chickens and experimental crop work, while Roger is pushing extension work with paddy rice.

The end of 1982 saw the completion of the new hen house and half of the grain drying floor. A reasonable crop of peanuts was harvested, but unfortunately the dryland rice, recently planted, failed due to six weeks with no rain.

There are several goals for the coming year. It is hoped for two more buildings, one a food store for the hens, and the other a grain/seed store. There will be an experimental field for other crops like a new type of tomato, beans and onions. It is also hoped to replace many of the old palm trees and fruit trees with new ones.

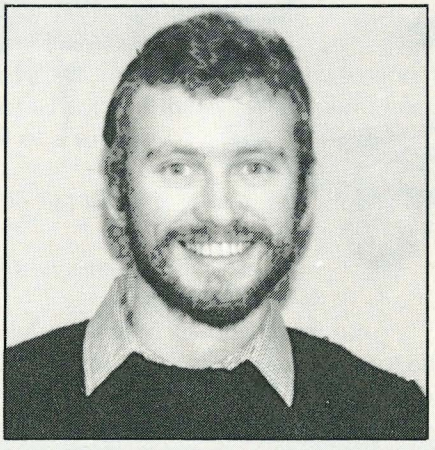
Roger Foster plans to extend his rice work into more of the surrounding villages. The chicken side of the project is being kept to a minimum as the large incubator continues to function very badly, spoiling many batches of eggs. To keep the losses down they have been selling half the eggs – the grand total of 20 on a reasonable day. This means that at least some protein is passed on to the people. Many villagers would like to have some of Tondo's chicks, but they are put off by the £1 cost for a four week old chick, the high mortality, and by the fact that they are very easily stolen because they are free range.

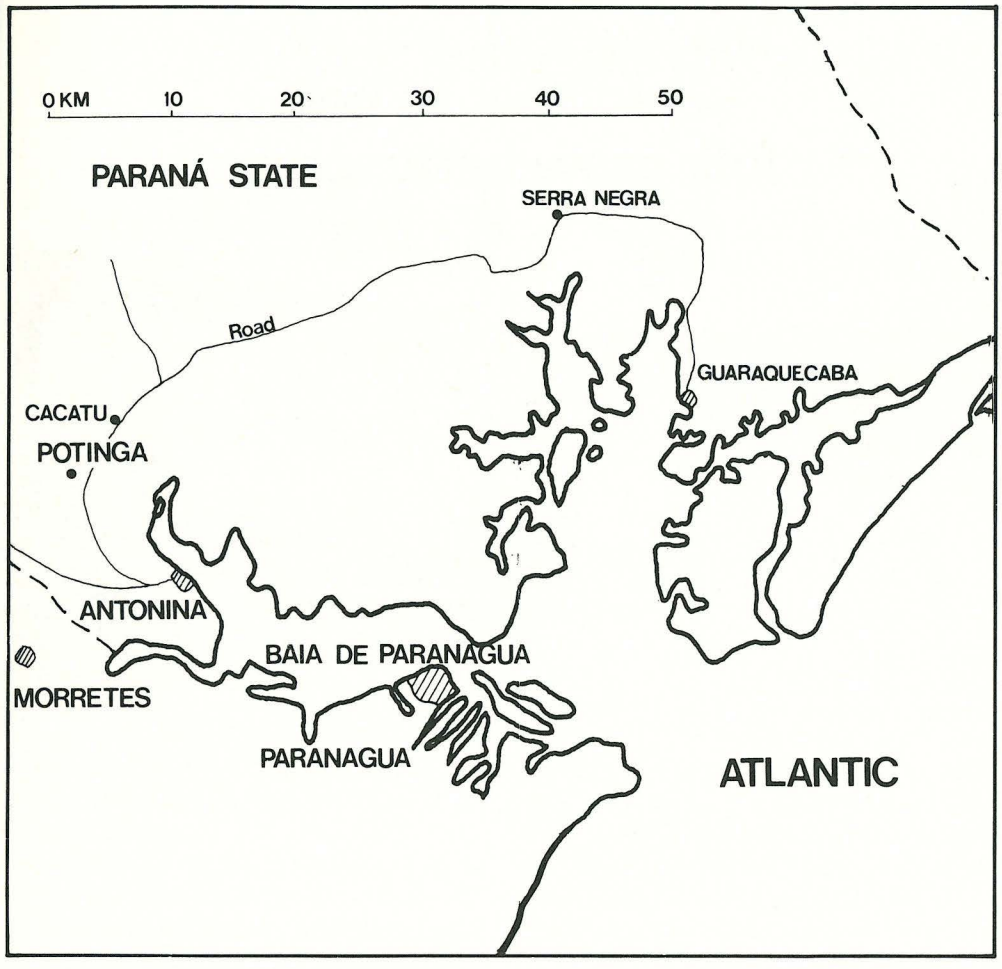
Probably the most successful way to rear the chicks is to put fertile eggs under a local broody hen. Please pray that Ian and Roger will have clear guidance as to the future direction of the project.

The Water Project

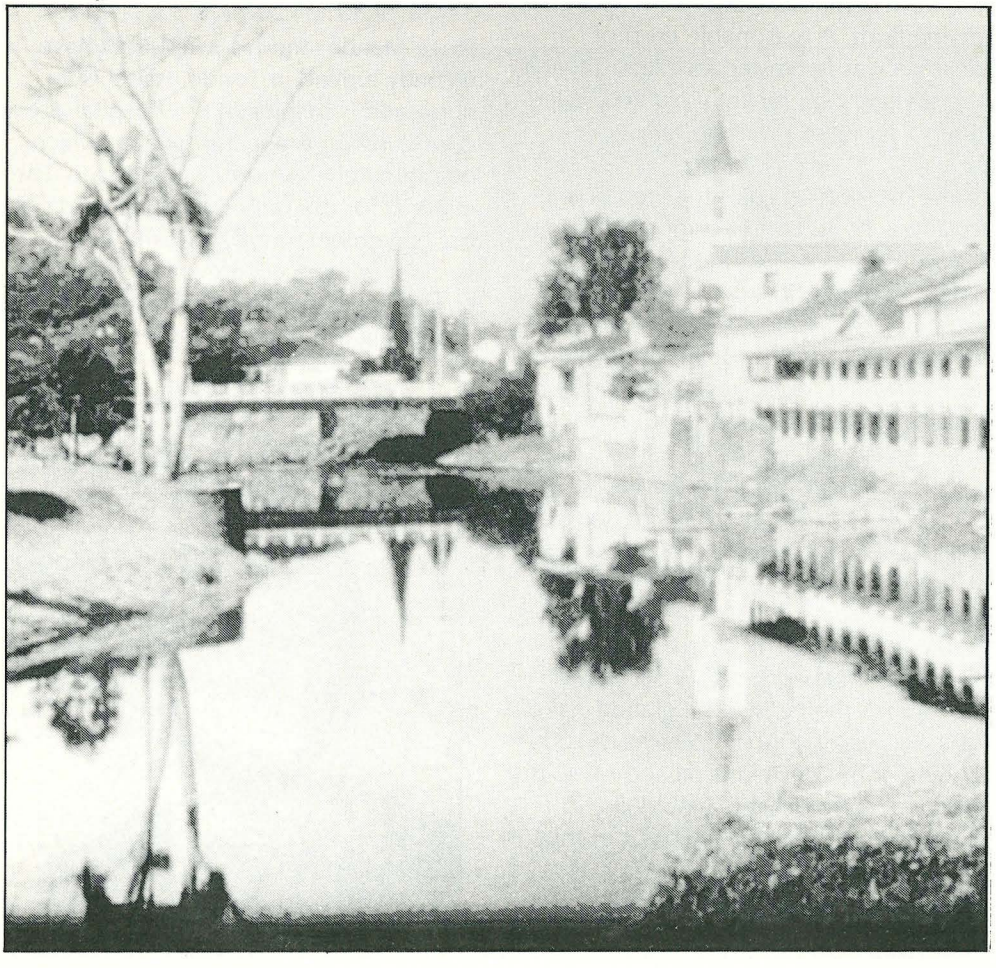
Steve Mantle and his wife Isabel have recently arrived in Tondo. Isabel is a nurse and is helping in the hospital. Steve is working on the water project, which unfortunately is in the waiting stage. The material for the project was shipped out last November, but by the end of June had not yet arrived. Steve is spending his time doing the very valuable work of protecting the existing water sources.

Steve Mantle





Morretes



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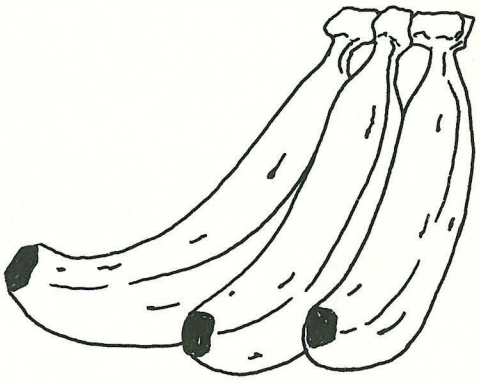


Rural development means getting people to work together. Frank Gouthwaite explains.

THE BAPTIST Rural Development Centre had its official opening in 1979, although we had been working on the 'agricultural project' since the beginning of 1977. We chose the name because we felt that the people of the area around Potinga needed to develop in all sorts of inter-related ways which could not all be described as 'agricultural'.

Let us take an example. In 1978 I was standing, with Aristides, in what could be meadow land near the bank of the River Assumgui, except that the grass was four feet high and among it were some rather yellowish looking banana plants about five and a half feet high.

Held to ransom

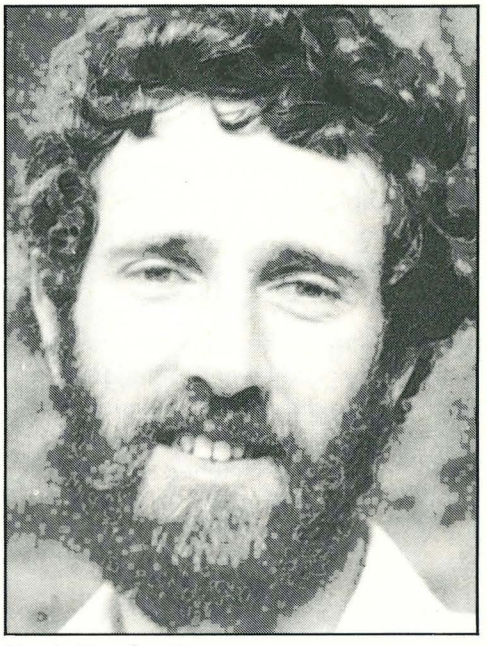
'What do you think of the idea of cutting the grass down and maybe putting a bit of fertilizer round the plants?' I suggested.

'Wonderful idea,' said Aristides, 'but it wouldn't pay.'

'Oh yes? Why not?'

'The price we get for our bananas wouldn't pay the costs.'

IESSING THE PEOPLE'S ENERGIES



Frank Gouthwaite

At last the banana lorry arrives

'Why do you think that is?' I asked.

'The middlemen hold us to ransom. They offer us £10 for five hundredweight of bananas and say "Take it or leave it. If you don't want to sell it at that price, I can leave them sitting at the roadside. It's no skin off my nose".'

Other people are able to tell the same story. In 1979 I found out about a recently formed marketing association based in the town of Morretes, about 60 km from Potinga. The Association has two lorries, a controlled environment banana ripening store and a 'box' — a selling point at the market complex outside Curitiba, the state capital, 80 km from Morretes. The Association does not buy the members' produce, but tries to sell the produce, taking a 20 per cent cut to cover its costs and giving the rest to the farmer.

I arranged to sell some of Aristides' and his friends' bananas through the Association, and on the agreed day I went along to help to box and load them for the journey. Aristides had his ready cut and waiting by the roadside, covered with banana leaves to protect them from the sun. There was no sign of the lorry.

They always come in the end

'I reckon it'll come tomorrow,' said Aristides.

'Oh yes?' I remark, with just a faint trace of scepticism in my voice.

'I think so. They often come a day or two late, but they always come in the end.'

Mind you, he is referring to the normal banana traders. He has not been using the Association behind my back.

'Okay, we'll hang on then.'

I supressed the urge to drive off furiously to Morretes to find out what was going on. It was not until 1982 that a telephone was installed in Tagaçaba, helping my fraying nerves and saving BMS petrol. But that was not much use in 1979.

The scene was repeated the following day, Wednesday, but when the lorry still failed to appear on Thursday morning my patience broke and I burnt 25 litres of petrol to find out what was going on.

'Ah well, the lorry only got back from Curitiba at 12 o'clock on Tuesday, and then it had to pick up things around here and by then it was too late.'

'What about yesterday?'

'Well yesterday it had to go to Curitiba again and then it had to distribute empty boxes to people round here who'd ordered them for their vegetable and banana production.'

'And today?'

'Well the lorry hasn't got back from Curitiba yet, but I'll send it out to Assungui as soon as it does.'

'You're sure? You're not going to find its got all sorts of things to do round here all of a sudden?'

'Oh no! What gave you that idea?'

Stoney silence.

I drove back to Assungui and sure enough the lorry turned up. We boxed the bananas together and the lorry took them off to Morretes to mature before going for sale in Curitiba. ▷

Continued from page 151

Living hand-to-mouth

Aristides finally got his money about a month later. It was more than he usually got from the middlemen, but not much more. Many of the small farmers live such a hand-to-mouth existence that they found it difficult to survive for the month until their money arrived.

We arranged another three banana trips before Peggy and I went on furlough in 1980, but the difficulties continued. The lorry failed to appear at the appointed hour and had to be fetched. The prices too failed to live up to those quoted by the Association.

In June 1981 a grant from Operation Agri enabled CEBADER to buy its own lorry. The chief reason for the lorry was to ensure supplies of food for the farm animals, but we were happy to use it to carry bananas as well. We bought another 400 boxes, on top of the 400 we had bought in 1979, to make sure we could always keep one set in Potinga, or thereabouts, while the other set was on its way to or from Curitiba. So we were able to overcome the problems of the Association's overworked lorries. We were unlucky on a couple of trips, when prices were hit by competition from the grape harvest coming in from Santa Catarina. Aristides and his friends felt it was not paying and gave up. But I felt this was rather precipitate, and I persuaded the CEBADER committee to approve a three month trial scheme in which we bought people's bananas and then sold them through the Association to prove to the doubters that it really worked.

Stopping the haemorrhage

On the second trip our lorry failed to return with empty boxes — there was a 'shortage' and other people needed them! So the bananas had to be sent loose to be boxed in Morretes. Some bananas were damaged in transit, some were left to rot in Morretes, some were not sold in Curitiba because the Association's selling point had been moved and no one could find it. After three months we had lost £500 and felt that there was no evidence that the Association could either control its boxes or overcome the problems that the box shortage created, so the haemorrhage was stopped.

In the meantime, since November 1981, I and another member of the CEBADER committee, Pastor Guiné, had been promoting the idea of co-operating to overcome common problems among the various communities which we serve. Some members of the committee felt that we should set up our own co-operative completely separate from the Morretes Association. I felt that if the Association, with its equipment, its position closer to Curitiba, its structure, and at least some of its members well qualified was having difficulties, how much worse would it be for us, drawing on the resources of the rural churches where no one would have more than four years of schooling. I therefore favoured pooling our resources with those of the Association. Others felt that it would be dangerous to form close ties with a secular organization. In either case, we were agreed that any co-operative depends on co-operation and that people needed to look at their problems together to see if they could arrive at a joint plan of action.

Construction new road in the Litoral

Only two or three came

We held a series of meetings in different communities. Sometimes the response was appalling, with one, two or three people present from a community of about 200 adults. Sometimes it was a reasonable attendance of ten to twenty people. Many problems were discussed, including high prices in the local shops, nowhere to buy seeds, fertilizers or tools, low prices for their produce, lack of medical services, schools and dentists, the need for a bus service and the need for machinery for land clearance and ploughing. One person even mentioned the need for advice on agricultural methods, but the overwhelming majority felt that by far the greatest need was for roads — both the repair of existing ones, which had become impassable, and the construction of new side roads. People can produce bananas, but unless there are passable roads close to the

plantation it is not worth their while humping them up to five kilometres to the nearest road or port.

We talked to various officials and discovered that a rural improvement programme would be shortly under way and that this would include road building and improvement. I spent the following months measuring routes, estimating water flows where streams have to be crossed, seeing where land filling or drainage would be necessary and also counting the number of people who would be served by a given road, how much they already produced and how much they would produce if the road were opened.

We presented this information to the authorities and spent a long time chivvying. In the end it only remained to persuade the mayor to exchange a prestige road he had set his heart on for the roads we were requesting that would actually benefit the small farmers the programme was intended to help.

Pastor Guiné had to work hard on his friend the mayor to change his plan, but eventually he succeeded. When he brought the news to the CEBADER committee we thanked God with the hymn *Vecendo Vem Jesus* —'Jesus is winning,' sung to the tune of John Brown's body — for the power of evil, self-seeking, corruption of the Godly aim of serving the poor farmers of the area had been overcome by the Holy Spirit's speaking to the Mayor's conscience. The Lord's people had faced him with the wrong he was planning, and prayed.

Just before we came on furlough, at the beginning of March, we discovered that although the Mayor had abandoned his prestige road, he had substituted only one of 'our' roads plus a number of others. So the struggle continues, both in our absence and, we expect, on our return. We also feel the need to give our attention to the other questions that have been raised at the meetings, especially those of health, education and pastoral care. Always, however, we recognize the importance of harnessing the people's energies to work together for that which is their priority. But how do you do that when you only get two or three to a meeting? □

Banana stems collected from farms

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MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

Warm Welcome to General Committee from Eastleigh

THE BMS General Committee went to Eastleigh in June and received a marvellous welcome from both the borough and the churches.

The Mayor, Councillor Clifford Simpkins delayed his holiday in order to be present at the opening session and also to receive Committee members at the Town Hall reception.

'We have been impressed by the way we have been made welcome,' BMS Chairman the Rev Alberic Clement told the Mayor.

One of the ideas of holding the General Committee once each year outside London is to enable local churches to learn about the work at first hand. Missionaries and committee members stay in the homes of local Baptists and have the opportunity to share BMS news with their hosts.

This year many members of the Southern Baptist Association Churches packed Eastleigh Union Baptist Church for the final rally, taking the opportunity to hear about the work overseas and to participate in the fare-welling of missionaries as they prepared to leave the country.

However Southampton District Baptists gave as well as received. After the Mayor's reception in the Town Hall, Shirley Baptist's Music Group presented 'Glory', a musical about the work of the Salvation Army 100 years ago.

The Scottish representatives relaxing between sessions

BMS Chairman Alberic Clement opening the General Committee

Recognise The Need Now!

WE ARE in danger of storing up greater problems for next year unless the churches are prepared to increase their giving.

This was the warning which BMS Treasurer, Arthur Garman gave to the General Committee at Eastleigh.

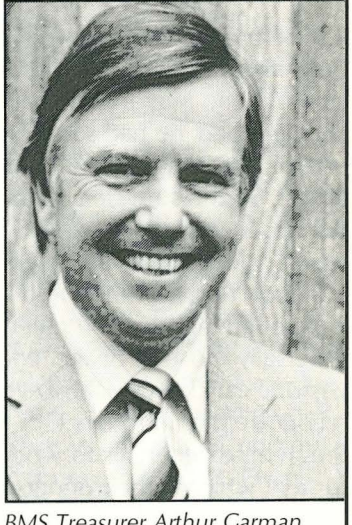
In fact the churches have responded in an increase in giving which is matching the inflation rate in the United Kingdom, but the Society is working in countries where the rate of inflation can be more than 100 per cent.

'At the moment our concern is that we have a 4.2 per cent rise in giving, instead of the 14.6 per cent which is needed,' said Mr Garman.

'We are already eight months into the Society's year, and in the quiet holiday period the giving slows down.'

'If the giving is maintained at the present rate we could end up with a short-fall of £150,000. In addition, because of the fall in value of the pound, we shall need to increase missionary allowances in Zaire in order to maintain their value. This will increase spending by £14,000 this year and more next.'

'We must urge our churches to recognize the need.'



BMS Treasurer Arthur Garman

New missionaries valedicted at final rally

Working Together

IT is always a great joy to hear news at first hand from abroad, and General Committee members are always eager to hear what our missionaries have to relate about their work. But at Eastleigh they also had the privilege of listening to a Zairian national, Pastor Bombimbo, talk about his work at Pimu.

Pastor Bombimbo has just completed a course of study in Switzerland, and he was able to thank the committee for helping him through its scholarship grants.

He was then asked by the Rev Angus MacNeill about the joys of being a pastor in Zaire.

'I am a pastor in my own language area,' he said, 'and I understand the spiritual needs of the people, but as I preach I encounter hardness of heart.'

'The area in which I work is large, and so the work is hard. There is one other pastor 72km from Pimu, and another centre 45km away which has no pastor at all. So it is difficult.'

Mr MacNeill wondered if there were any problems working with missionaries.

'I have not had any problems,' he said. 'But we are a family, and like all families there are occasional frictions. Sometimes in the church when missionaries take a stand, there can be difficulties, but they are not serious.'

'What about the future?' asked Mr MacNeill.

'I hope that the collaboration between the CBFZ and the BMS will continue and grow.'

'When I was in Switzerland my colleagues asked me whether missionaries were still needed now that the church in Africa has come of age. I said that this was a false idea. We still have need of missionaries and we hope to work together with the BMS — but not with the BMS as senior partner.'

Famine Relief for India

FOR some time we have been receiving news of famine in India. The need appears to be as widespread as in Ethiopia, which has received a great deal of publicity recently.

Last year the Society made a grant towards flood relief in Sambalpur, Orissa. Since then there has been hardly any rain and so the BMS has made a further grant of £5,000 from the relief fund to help those affected.

The Rev Dr Lal Hmingha, Secretary of the Mizoram Baptist Churches, in North East India, visited Mission House in June on his way to the USA. He told of how drought and famine have also hit South Mizoram. A grant of £2,000 from the relief fund has been sent to them also.

True Partners

THE SOCIETY has a new NAME. No it is still the BMS. NAME stands for New Aids for Missionary Education.

The Rev Reg Harvey explained what it was all about to the BMS General Committee.

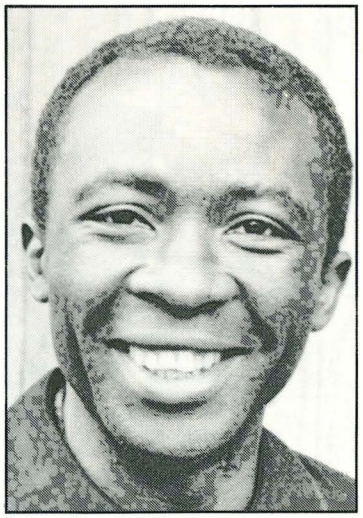
'We are producing material for this coming autumn under the title 'True Partners'. It looks to our co-operation as British Baptists with Christians in the Asian countries of Bangladesh, India, Nepal, and Sri Lanka.'

The new material will be focused on five Sundays of the church year, beginning with the Society's birthday on October 2.

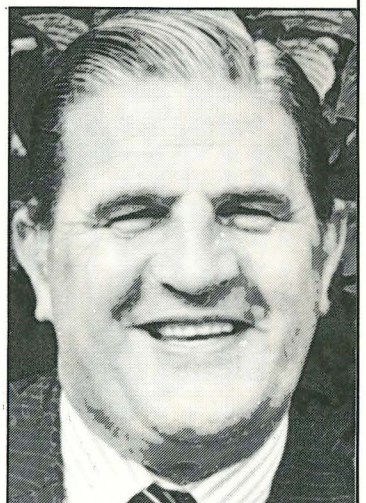
'We shall be looking at different aspects of our partnership in Asia,' Mr Harvey said. 'Partnership with Baptist Churches, with a United Church, with other Missionary societies, and with the church in those areas where we are no longer able to have missionaries.'

The range of aids will include material for Sunday worship and for midweek activities. The first samples will be sent to ministers at the beginning of September.

General Secretary explaining 'True Partners' to the General Committee



Pastor Bombimbo



Derek Mucklow BMS Vice Chairman

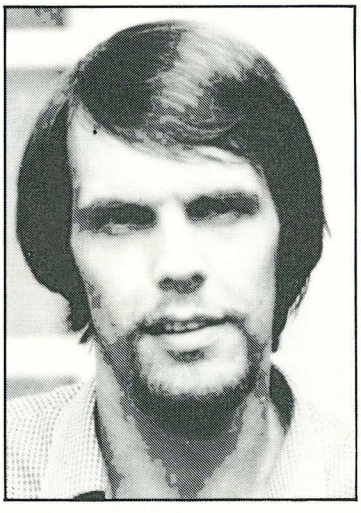
Whales at Greenbelt

IF LAST year's experience is anything to go by, visitors to Greenbelt this month are in for a whale of a time. At least those who enter, literally, through the 'jaws' of the missionary marquee are in for a Jonah type experience.

This year the BMS is joining six other missionary societies to present an exhibition in a marquee named the 'Principality of Whales'. The whole idea is to link the experience with missionary Jonah. Present day missionaries will be spending three days with thousands of young people and hoping to encourage those who God is calling to serve Him today.

Apart from the very full exhibition presenting a worldwide need, there will be a free drinks area beside the stage for indoor drama and music.

If you are visiting Greenbelt this year from 26 to 29 August you will be welcome to the 'Principality of Whales'. Look out also for the two street theatre groups with many sketches performing in the unlikely parts of the Greenbelt complex. And look out for the sign!



OUR BMS man at Greenbelt this year is Martin Pearse. He is the son of former BMS missionaries in India. He is a keen Summer Schooler and has worked on the staff for many years.

Martin is a community development officer in local authority housing estates in North Kensington.

He will be sharing responsibility with the representatives of other societies in answering the questions of visitors to the missionary marquee which will be open from 10 a.m. until 5 p.m. each day.

Greenbelt last year

She is Something Special

Years ago, I noticed a small group of Indian nuns, of a slightly different caste of feature from Bengali girls, pass the old Baptist Mission Press, Calcutta, every morning. I asked the works manager, Panchu Babu, who they were. He said they were on their way to Mother Teresa's home for the sick and dying, which was not far from the Press. Mother Teresa had not been 'picked up' by the high-powered Roman Catholic publicity machine, to become the world figure that she is — and rightly so — today.

Everyone in Christendom knows of Mother Teresa; a slightly built little woman. There must be something special about those who look as if a breath of wind will blow them away. But their looks belie them. Take May Hazelton, of the BMS; or Queenie, once with the CMS; or even earlier, Sister Zoe de la Croix, who passed through the 'sacred' portals of large offices in what was once known as Calcutta's Wall Street, in search of those in high places who would put their hands in their pockets and give money to further her work for sick children. Word used to pass from lip to lip, 'Look out, Sister Zoe's on the warpath'. Burra-sahibs almost trembled.

Why do I write of May Hazelton? For as long as I can remember Calcutta (only 45 years), May Hazelton has toiled for the poor, the sick and the afflicted, but especially for children, chiefly Anglo-Indian children, whom she has taught, day in, day out.

When I last heard from Ruth Villa, Park Circus, where she lives, May was still at it, ferreting around, no doubt, in that familiar territory of Rifle Road, Tiljala, and possibly the fastness of Dum Dum, taking Sunday Schools — any day of the week.

May is a one-man-band — or should be one-person-band, these days?

Over the years, she has now one priceless asset: if any situation ever gets out of hand, May knows the people to whom she can turn for help.

In all this work, May has the support of her husband, Len, son of a Baptist minister, who was well-known in his day in Oxford and in the West Country. Len joined the staff of the Society in 1938 and married May in 1944.

Almost without a break, they have made their home in Calcutta, which they know like the back of their respective hands.

B G ELLIS

Since this article was prepared, Len and May Hazleton have finally retired and have returned to Britain. With them we rejoice in their years of service and pray that they may have a happy retirement.

Len and May Hazleton

Q's Q's Q's by Deka

In a recent prayer letter from a missionary I read these words, and they have haunted me ever since.

> *Prayer is hard work — or should be. It is not a form of easy meditation, nor is it a gentle relaxation. The greatest men and women of prayer have been the most disciplined of people. The true men and women of prayer work hard at their task. They are not ashamed to be emotionally involved with what they do. They refuse to give up or be discouraged. They are constant and consecrated, committed and concentrated. They are happy to battle in secret, content to win unnoticed by all but God. They change the world, they overcome obstacles and bring victory to God's people. But it is costly.*

I compare my prayer life with the challenge of these words, and it seems so poor and miserly. Something tacked on at the end of a busy day when I am tired and it seems restful and comforting?

> *Lord I am sorry, I just have not got time to pray today. Lord you understand. Lord, bless the missionaries.*

Not much emotional involvement in that. It sounds more as if I am trying to appease my own guilty conscience.

Yes, going overseas as a missionary is tough. It is costly. There are new problems, challenges, temptations to be met and overcome in God's grace, and through His strength alone. For each one it probably means discovering a side of the character and personality that he never knew before that he possessed. This can be very shattering and traumatic.

But where is all this leading us? Does it mean that we here in the home country have the easier part? In many ways, particularly on a human level the answer must be 'yes'. But wait a minute, what was the last phrase? — *it is costly.* An aspect of our lives here in the affluent west that should be *costly* is our prayer life. Now perhaps we are getting somewhere. Our part in the mission of God worldwide has its tough part, and there is a price to be paid if we are fulfilling our part properly, if we are true men and women of prayer.

The challenge comes to us loud and clear from our representatives who have gone overseas —

> *We and our missionary colleagues need you to support us and are so grateful for those who do so.*
>
> *It is good to know that you still remember us and pray for us. Without that knowledge we'd be back on the next plane.*

So the question we have to answer is, 'How much of our life are we prapared to give in *costly* prayer?'

BOOK REVIEW

'Christ's Lordship and Religious Pluralism'

edited by Gerald H Anderson and T F Stranksy CSP

Orbis Books, SPCK £5.50

THE INTRODUCTION of this book reminds us that the first Christian missionaries penetrated a world full of religions (gods many and lords many), therefore the question of religious pluralism has been with the Church for over nineteen centuries. The apostles proclaimed Jesus Christ as Saviour and Lord. His was the name above every name (Phil. 2:10, 11) and every tongue must confess Him as Lord. Yet even in the New Testament there is recognition that God has not left himself without a witness to Gentiles and pagans (Acts 14:17) and Paul argues for some kind of natural revelation in Romans chapters 1 and 2. Since the first century, with varying degrees of success, the Christian Church has sought to continue its God-given mission of redemption for the whole world.

So far so good. But, argue the various writers of this collection of papers, what ought to be our attitude to the non-Christian religions, many of which have failed to wither away, and some of which, with new aggressiveness, are adopting their mission to the world conflicting with Christian missions? We may hide our heads in the sand, living in a nominally Christian country, but we cannot forget that Christians are a minority in the world today. Do we simply regard adherents of other religions as 'pagan' and simply fodder for evangelism? Have we anything to receive from them? Can we without compromising our claims for the Lordship of Christ, enter into mutually profitable dialogue?

These are just a few of the major questions we must consider, and this book opens up the various disturbing challenges very effectively. These papers were originally given at an ecumenical conference in America in 1979, and it was a happy thought to publish them in this book and assure them of a wider audience.

The list of contributors includes four Baptists plus two other conservative-evangelicals, and as they, with Roman Catholics, Orthodox, Presbyterians wrestle with deep questions, it becomes obvious that Christianity cannot present a united front to the pluralistic religions of the world. Inevitably, with so many contributors, there is no consensus, but the debate is carried forward with frankness, erudition, and great courtesy and love.

I warmly commend this book. It would make an excellent basis for church study groups, conferences, and Ministers' Fraternals. It is a disturbing book for evangelicals, but worth reading if only for the papers written by the evangelical contributors.

For me, in any consideration of the world's major religions, the basic question is not 'do they mediate some form of genuine revelation of God?', but 'how do they define sin, and what remedy do they offer?' When we move from revelation to soteriology, the claims of the apostles for the supremacy and finality of Christ are clearly as valid as ever. But the other major faiths have much to say, and we ought to be prepared, with humility to listen.

RON ARMSTRONG.

FOR THE FACING OF THIS HOUR

BMS ANNUAL REPORT 1982-83

costs 10p and can be obtained by writing to:

BMS, 93 Gloucester Place
London W1H 4AA

MISSIONARY MOVEMENTS

Arrivals

Mrs H Laver and children on 4 June from Dhaka, Bangladesh
Mr and Mrs O Clark and family on 6 June from Kinshasa, Zaire
Mrs Y Wheeler and children on 8 June from Chittagong, Bangladesh
Mrs N Passmore and children on 11 June from Khulna, Bangladesh
Mrs G Myhill on 15 June from Nova Lodrina, Brazil
Dr A and Mrs Hopkins and family on 17 June from Pimu, Zaire
Miss J Ramsbottom on 21 June from Kinshasa, Zaire
Miss C Cox on 27 June from Kinshasa, Zaire
Miss C Whitmee on 26 June from Balangir, India
Dr S and Mrs Stagles and family on 4 July from Yakusu, Zaire
Rev V and Mrs Lewis on 6 July from Kinshasa, Zaire
Mr D Wheeler and Julian on 6 July from Chittagong, Bangladesh
Miss C Preston on 6 July from Chandraghona, Bangladesh
Mr J Passmore on 9 July from Khulna, Bangladesh

Departures

Mr and Mrs M Cranefield on 31 May for IME, Kimpese, Zaire
Rev A and Mrs Goodman and Benny on 7 June for Binga, Zaire
Rev J K Skirrow on 27 June for Serampore, India
Rev J and Mrs Watson and twins on 4 July for Barisal, Bangladesh
Miss M Bishop on 10 July for Yakusu, Zaire
Rev R and Mrs Draycott and family on 11 July for Campinas, Brazil
Mr and Mrs A Davies and Gareth on 12 July for Jumla, Nepal

Births

On 31 May in Zaire to **Mr and Mrs M Sansom,** a daughter, **Anne-Marie**
On 27 June in Gillingham to **Mr and Mrs M Godfrey,** a daughter, **Maria Elizabeth**
On 11 July in Zaire to **Mr and Mrs D Davies,** a daughter, **Sarah Rhiannon**

PRAYER GUIDE NOTES

Mr and Mrs Barratt are the wardens of South Lodge Worthing (3 August)

Gerald and Margaret Hemp's furlough has been delayed (14 August)

Frank and Peggy Gouthwaite (23 August) are on furlough

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (23 May-21 June 1983)

Legacies

	£ p
Elsie Thorne Badman	50.00
Miss E M Bailey	500.00
Mrs E Betts	16,180.38
Lilian Beatrice Blount	7.56
Miss G M Cathro	1,066.30
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Medical Work

Anon (Fraserburgh): £100.00.

Encourage the children of your church to read the Juniors' Magazine of the Baptist Missionary Society every month.
It's full of stories and pictures about the BMS's work in other countries.
Ask about LOOK! at your church or Sunday School or obtain it from:

The Baptist Missionary Society
93 Gloucester Place
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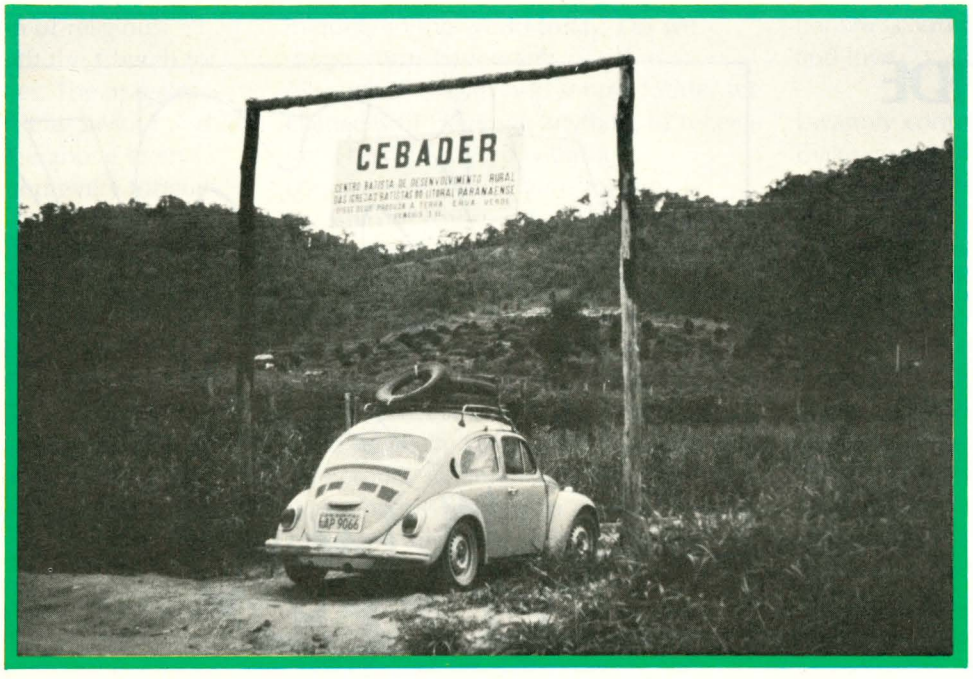
Package deal for Potinga



Frank and Peggy Gouthwaite, BMS missionaries in this Brazilian village, minister to the Whole Man – Bible teaching, farming, development, nursery education. Visit them at Potinga during your harvest festival service or social.

This harvest demonstration has parts for children and young people (advance preparation essential).

Separate sermon ideas.

Order your copy now on the special harvest order form, or by letter enclosing 23p in stamps, from

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MISSIONARY HERALD

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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

SEPTEMBER 1983 PRICE 20p

Serving the people of Colombo, Sri Lanka - A place of new beginnings

SEPTEMBER 1983

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Cover Picture
Street Scene in Colombo, Sri Lanka, close to Cinnamon Gardens Baptist Church

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We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

ANY well constructed building reveals the care with which it has been erected. The bricks will have been laid with the 'bond' best suited to that building; cavity walls will be 'tied'; concrete will have been reinforced; wooden corners will have been mitred, other joints dovetailed; boarding will probably have been tongued and grooved to lock together. If we examine the plumbing, the electrical wiring and other services, we see still more of the important variety of bonds or joints so that the whole may be appropriately built together.

Similar scanning of the human body shows how much we, too, rely upon a variety of bonding. The hinge joint instead of a ball and socket at hip or shoulder would completely change the nature of our mobility and our freedom would be limited. There needs to be a right joining for the body to function correctly.

We are One

We find these two ideas — a building being properly framed together, a body being appropriately jointed — both conveyed by the same word in New Testament Greek. Significantly, both uses occur only in the Letter to the Ephesians and refer to the Church. The message is clear — in Christ we *are* one, whether or not we always acknowledge it. It is of vital importance that we join together properly with our Head and with the other parts of His Body.

This is not simply a matter of the bond being strong. It must be appropriate for the function of that limb. Right strength has to match right mobility to give freedom for the necessary task.

True Partners

This is our understanding when we talk in terms of 'True Partnership' in the material for worship and study that we launch this month. The overall picture is of work in Asia and the variety of links we have there.

In Bangladesh, Sri Lanka, and parts of India, the bonding is with Baptist communities. In Nepal it is with the United Mission, with Christians from 33 societies all working alongside the Nepal Christian Fellowship. We relate also to a United Church, the Church of North India. Mizoram and the Chittagong Hill Tracts, politically sensitive areas, require links that take into account the fact that foreigners are not allowed to visit.

The whole body growing through love

No two partnerships are the same. The stresses on each are different, the freedom of mobility required is unique to each situation. Our aim must be so to understand the God-given tasks that we share with the national Christians in Asia that we express mutual support. We all need to discover the jointing that brings best benefit to *both* limbs. True partnership is such that when each separate part works as it should, the whole body grows and builds itself up through love.

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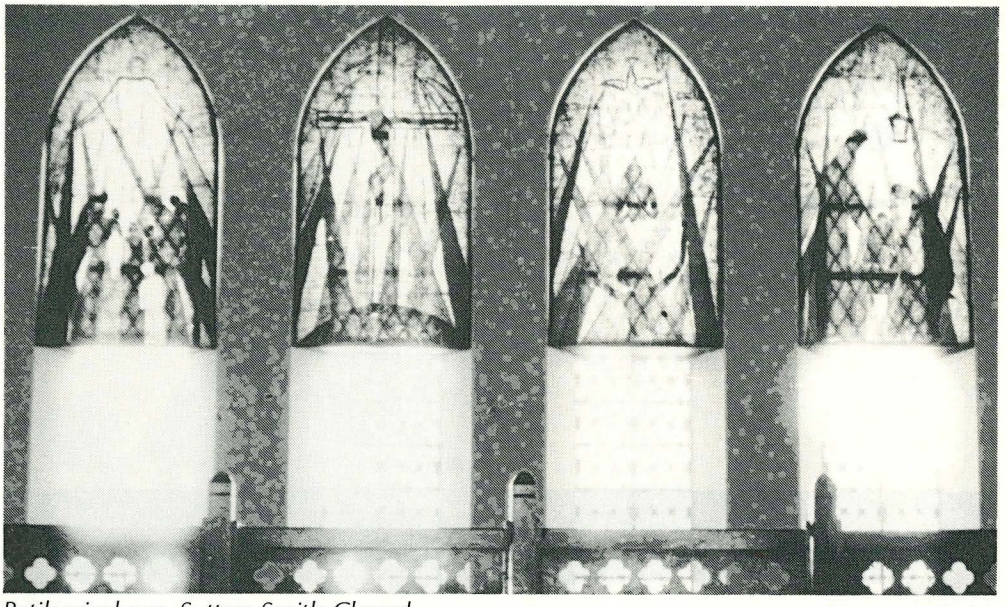
A place of prayer, refreshment and new beginnings.



Batik windows, Sutton-Smith Chapel

ERIC SUTTON SMITH MEMORIAL CHAPEL by Margaret Goodall

A SILENT ORGAN — an anachronism in a thriving church. In fact, you might feel that any kind of organ is an anachronism in a church in Sri Lanka. Be that as it may, this one had been silent for 10 years — a victim of the climate and the ever encroaching rats. Our problem was how to encourage and integrate people from Hindu or Buddhist backgrounds and styles of worship into the very western style building of Cinnamon Gardens Baptist Church, with its pews, pulpit and western way of worship.

These were two of the many questions to be faced. The organ, though a beautiful piece of furniture, was taking up the whole of one transept in the church. After much prayer and discussion it was decided that we should dismantle it and use the space as a small chapel for prayer. At this point the Evangelistic Committee of the church put forward a strong plea that the proposed chapel should be a place where passers-by, visitors to the nearby hospital and others could drop in for a time of quiet or prayer. A place where they could sit on the floor if they so wished, and where they could read the Scriptures in their own language. It should also be a place where our older Sunday School children could make the transition from their Hindu and Buddhist backgrounds to worship in a Christian church.

As plans were made, one phrase kept cropping up, 'Wouldn't this have delighted the heart of Pastor Sutton Smith?' In fact, so strong was this feeling that we decided to make this the SUTTON SMITH MEMORIAL CHAPEL.

Eric Sutton Smith was the well remembered and much-loved pastor of Cinnamon Gardens Church for 15 years. His great concern was that the church should become more open to the wider community, and that indigenous art, music and drama should have a greater place in the worship of the Baptist community in Sri Lanka. He used his very considerable talents in these fields to train the young people, and to develop their own talents for use in the Kingdom.

The idea of a Memorial Chapel caught on, and soon donations towards it began to roll in, both from local people and those abroad, so finance was no problem (how nice to be able to write that!). The Chapel was officially dedicated on Easter Day of this year.

The ceremony began outside the closed doors where stood the traditional Sri Lankan oil lamp. The several wicks were lighted by Peter, by two retired local pastors, by the two oldest church members and by others who had been in CE or who had been baptized by Eric. As the doors were opened we were delighted by the beauty of this little chapel where there is no table, but a low platform on which stand the scriptures in three languages.

As we entered, we removed our shoes and walked on to the rush matting which is the only seating available, apart from a low padded bench along each wall. Wood panelling taken from the old organ has been skillfully carved by a local craftsman and used to make a screen between the chapel and the rest of the church. One of the most exciting parts of the chapel is its four windows.

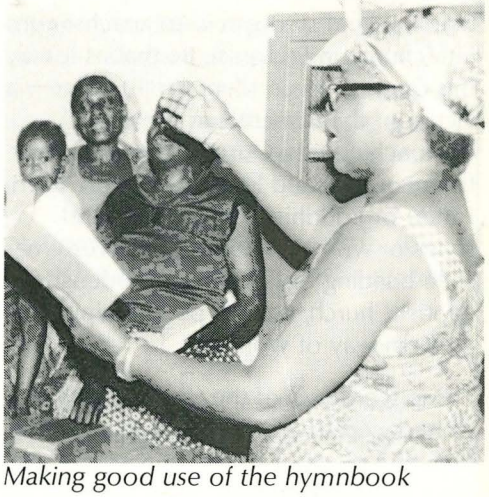
Nalini Weerasinghe who, in Eric's time, had been encouraged to use her artistic talents to God's glory, has produced four batik pictures depicting the birth, baptism, death and resurrection of Jesus. These pictures have been mounted in the windows so that they give the same effect as stained glass when the sun shines through. The eye is finally drawn, however, to the cross in an alcove at the far end — the symbol of the sacrificial love of God that the church is there to proclaim.

What of the future? Well, we have heard already that the chapel is being opened each morning for private prayer, and also that a Friday morning prayer group has been started there. The Evangelistic Committee in partnership with the young people has it in mind to use it in experimental forms of worship, trying to develop in ways that will attract our Tamil and Sinhala speaking neighbours, and that will make use of local instruments played by those learning in our Oriental Music class.

To the Pastor and wife, as well as the caretaker and family it will be a haven from the constant pressures of living on a church compound in a busy city, and a place for prayer and refreshment. For the many spiritually lost folk who daily pass our doors, we hope it will become a place of new beginnings.

AFTER YOU DAVID

by John Carrington



Making good use of the hymnbook

Many people are not able to read the Gospel . . . . .

NO, THIS is not a reference to the President of the Baptist Union. It's about the hymnbook we use at Yakusu in the Upper Zaire.

In the Lokele language spoken there, the word for 'to praise' is literally: 'to dance in front of someone', just like King David did before the Lord when the ark moved up to its new site in Zion. And that is why our missionary pioneers entitled the Lokele hymn collection: *Beele yoinela Mungu* – 'Songs with which to dance before the Lord'. The older editions of that hymnbook have long been out of print and our folk desperately need a new one. The work has already been begun at the Yakusu press, built up by the Rev. Hedley Ennals, where Citizen Lokangu is the present director.

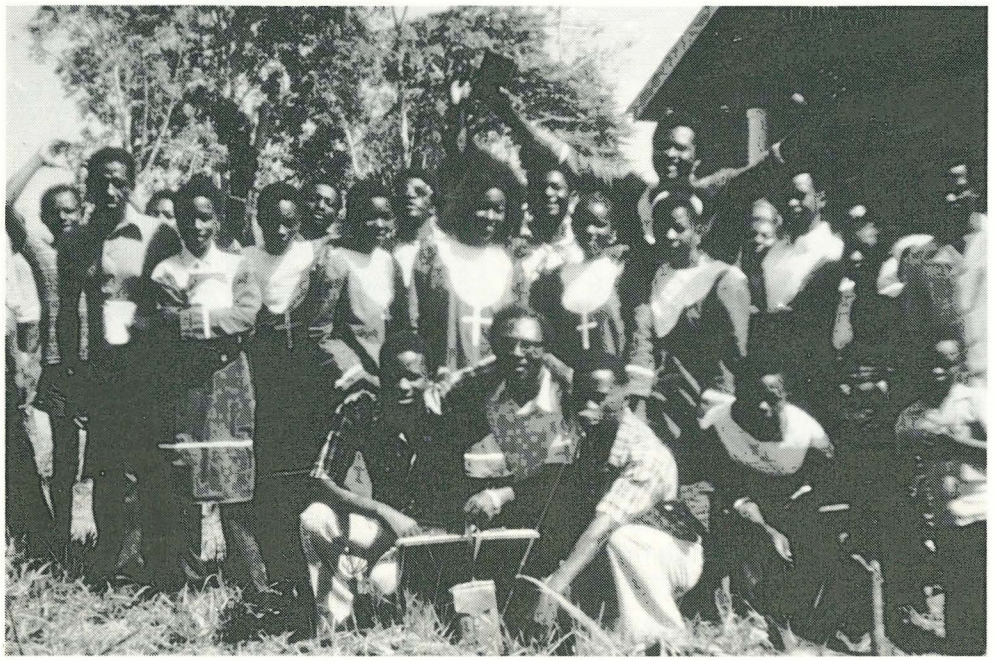
When missionary work begins in a new area, the translation of Scripture is a priority. But hymn-translation usually goes on at the same time so that there are songs of praise available for worship in the new language. It is fitting that the earliest hymn in our Lokele hymnbook should have been compiled by Salamo, a young slave-girl handed over to pioneer missionaries Mr and Mrs Stapleton, brought up by them in their home at Monsembe, where she became a Christian and was baptized, and then taken by them into the Yakusu area, where she discovered her long-lost home. The language she spoke in her infancy soon came back to her and she began to teach the missionaries her own Lokele tongue which we have used at Yakusu ever since. The tune she chose was to 'I will sing for Jesus' but the libretto is her own, a clever summary of the Gospel message.

A rare thrill

There is one important thing the hymnbook does in Zaire as elsewhere. Many folk are not able to read sufficiently well to find out for themselves from Scripture what the Gospel is about. But they can memorize hymns and sing them. How often these well-known words come back to mind just when people need them in situations of strain and stress as well as in joy and happiness. It's a rare thrill for the missionary preacher as well as his national colleagues when a congregation strikes up spontaneously the verse of a hymn which fits exactly the message they have been trying to convey.

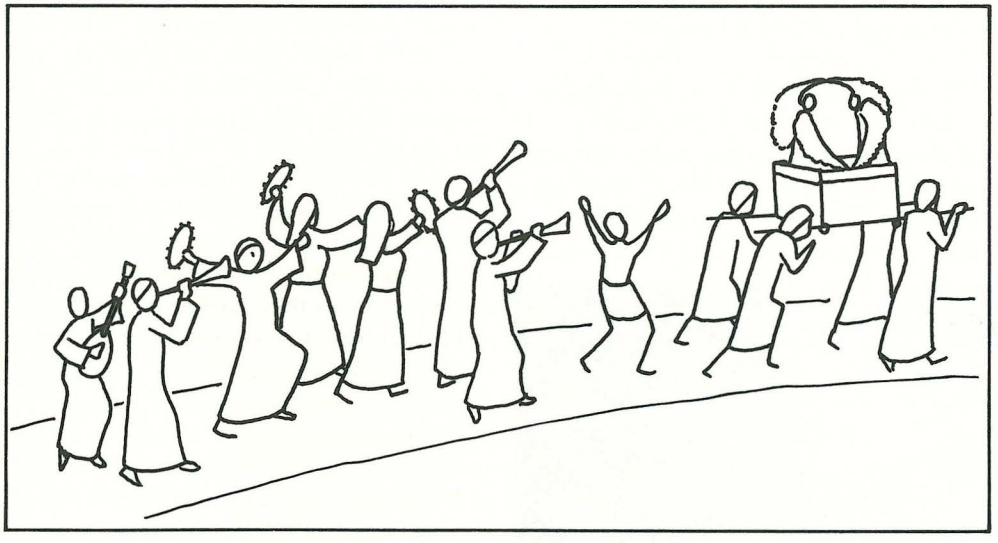
Many of our BMS missionaries have contributed to that Lokele collection which numbers over 300 today. Number one in the book is Walter Stapleton's; the second was penned by Sutton Smith, while the third is William Millman's translation of Psalm 122. You won't be surprised to know that the late Sir Clement Chesterman translated: 'At even e'er the sun was set . . .'.

Those of us who had the privilege to be commissioned with prayer by Hedley Ennals as we set out on itineration into the forest or on the river felt it to be quite appropriate that one of his numerous hymns should say in Lokele: 'Send Thou O Lord to every place swift messengers before Thy face . . .'. Alexander Mill was a great traveller who



The Baptist Choir, Yangambi

. . but they can memorise hymns.



loved nothing better than to be out on the road. We still smile as we sing his translation of 'Christian walk carefully, danger is near'! There are other well-loved hymns over the names of Hubert Parris, Kenneth Parkinson, Alice Wilkinson, Truida Reiling, Jack Young and Douglas Chesterton to name but a few of those who have since passed to their reward. Our Christian brethren in Zaire who use this hymnbook are anxious to have these hymns in print again because they remember their translators with affection every time they use them in worship.

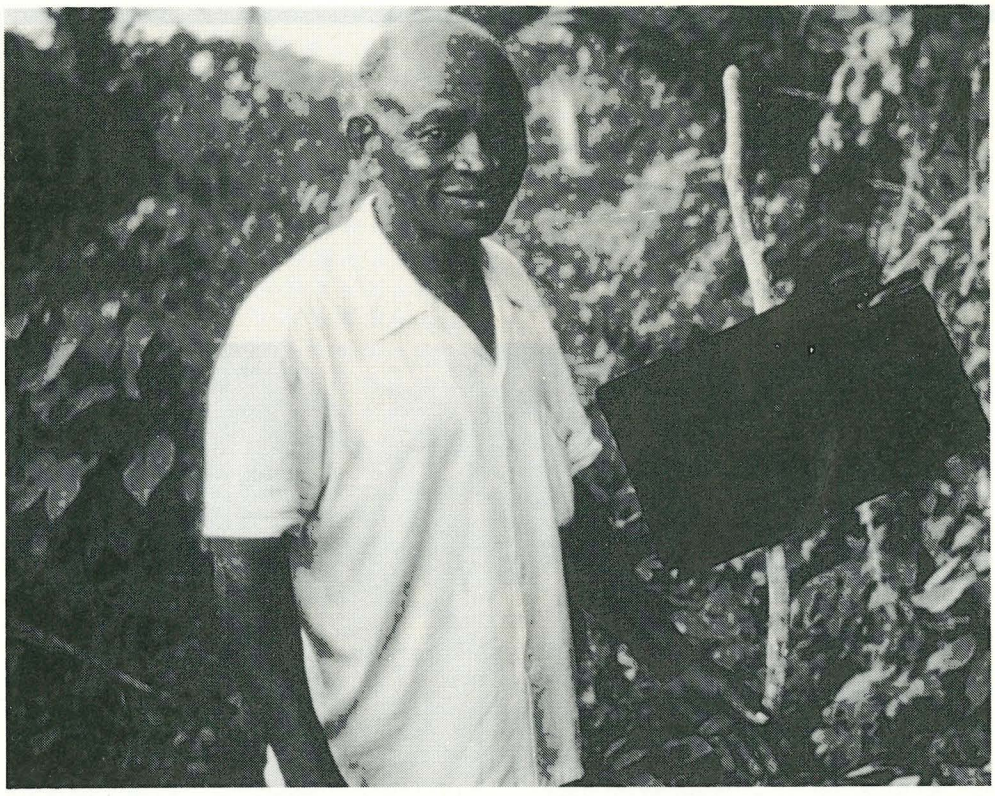
There are many hymns too by Zairian writers. Some are translations from English and French, others are compositions based on their own Christian experience. Most of the earlier ones, like those composed by missionaries, are set to the tunes we use in this country. Indeed, one visitor to an international Christian conference in Nairobi (it was Dr E A Payne) was delighted because he found he could join in easily with the hymn-singing; the Swahili they were using was printed phonetically and the tunes were the ones he knew in Europe.

Singing with a tin whistle

Blind Bolonge was one of our early Lokele hymn-writers. He had been a teacher in a riverine village before he contracted the dreaded sleeping sickness which was fatal to so many Upper Zairians in the early years of the twentieth century. Medical colleagues at Yakusu were able to cure him with injections of the arsenical drugs that finally wiped out this scourge. But the powerful medicine brought on blindness. Bolonge could no longer work as a teacher in one of our village schools but he was appointed as evangelist in the hospital on our station. He learned to accompany the singing with a tin-whistle. To him must go the honour of being one of the first hymn-writers to set his words to real African music which helps the meaning to be understood because it reinforces the essential tones of the spoken words. How our folk love to sing with gusto his call: (lower case words sung as solo, upper case in chorus)

Let us go to the Chief (THE CHIEF),
He calls us on pilgrimage
(PILGRIMAGE),
To the city on high (ON HIGH),
Where there is real joy (REAL JOY).
LET US ACCEPT JESUS OUR MASTER,
LET US GIVE HIM ALL WE HAVE.

These Lokele hymns are a source of spiritual power and strength to our people. At the end of a month's village ▷



Cit Lokangu Asimbo, Director of Yakusu Printing Press

continued from previous page

teacher-training session in the Bambole forest, we planned to hold a communion service before the men returned to their homes. But we thought it would be good if teachers from surrounding villages could gather with us as well as Christians from the centre where we had been meeting. The African superintendent who was with us agreed to let them all know in time. One problem was that we had to be away by 7 a.m. so as to catch the ferry across the river in Kisangani and that meant starting our communion service at sunrise.

A song at night

As I went into the chapel for the service, I was pleased to see teachers from some of the nearby villages and greeted them.

'I suppose you came yesterday, did you, and stayed with friends in the village overnight?'

'No,' they replied, 'we've just arrived — see the dust on our feet.'

'But,' I queried, 'I thought you forest folk were afraid to travel between villages at night for fear of spirits which might harm you.'

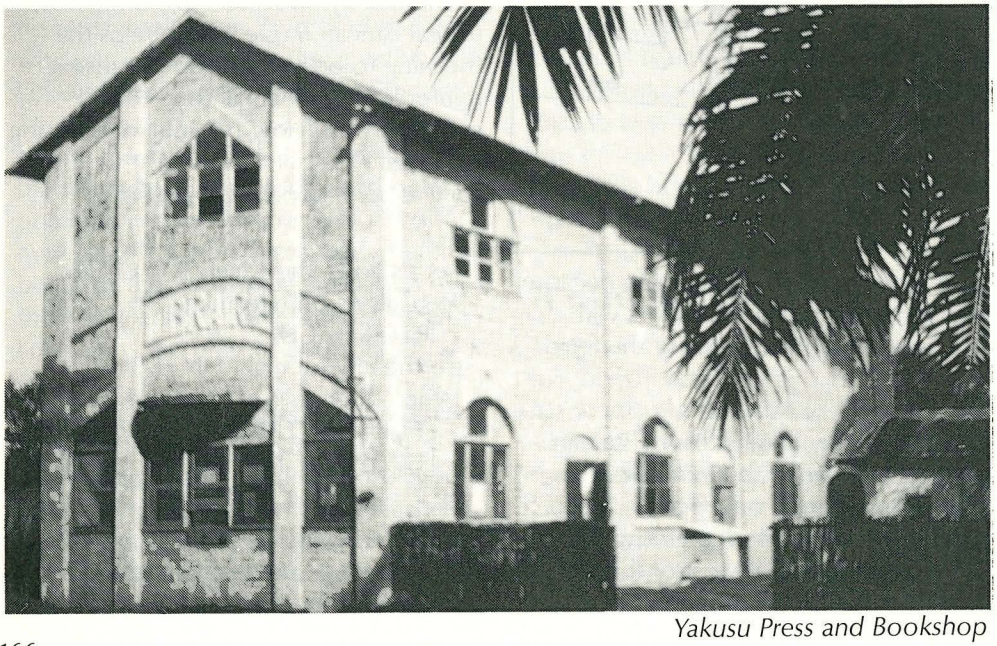
'We are, indeed,' came their laughing response, 'but we sang Christian songs all the way and nothing happened!'

The Psalmist's claim: 'I have . . . a song at night' (Psalm 42:8) is true for twentieth century followers of Christ.

And this hymn-book is an evangelist in its own right. Nora and I had the privilege of working among the Bamanga people during Mr and Mrs Chesterton's furloughs. They were one of the first groups to accept the Gospel when our pioneer missionaries began work at Yakusu (in 1895), but in spite of regular visitation in the late 1920's by Mr and Mrs Wilkerson from Kisangani, there was little further progress. Then, before these latter missionaries went on furlough, one of the teachers in that area brought to Yakusu a dozen or so hymns which he had translated from the printed Lokele book into his own Kimanga tongue. 'Could we have these printed please?' he asked. Mr Ennals gladly accepted the task and soon a number of these short printed books found their way into Bamanga villages.

When Mr and Mrs Wilkerson got back after furlough and did an itineration there, they could hardly believe the eager requests they had everywhere for Christian teachers to man the schools they themselves had already put up in the villages. In every place they heard the Kimanga hymns so recently made available from the Yakusu printing press. Mr Wilkerson used to say: 'The Bamanga revival is not of our doing — we were on furlough when it started. The Holy Spirit has been using this hymnbook to speak to our folk Himself.'

Our Society is helping the Yakusu printers to get the new edition of the Lokele hymnbook out as soon as possible. May a new generation of Lokele Christians use it to follow King David indeed and learn to 'dance before the Lord'. □



Yakusu Press and Bookshop

Q's Q's Q's by Deka

After two years the hostel closed (through lack of children), and our job with it. This created rather a dilemma as we had finished the job we came out to do, but still had a year to complete our first term. After much prayer, and discussion with colleagues, we felt that God still had other work for us here. This meant that further language study was necessary and therefore a return to the dreaded Barisal!

We returned to Barisal, prepared to face another period of problems. However, much to our surprise and joy we have had no serious problems. We feel a part of the church now, and can be more active in the fellowship. Language came easier, and ill-health was more or less non-existent. The children are settled and happy.

I am sure we can all empathise with these feelings, and the struggles that lie behind these words. Recently I have been finding myself learning this lesson again. Why do I allow myself to get so stewed up over something that may never happen? Sometimes I have laughingly said to a friend, 'What a waste of worry'. The words of an old hymn are true:

'Ye fearful saints fresh courage take
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.'

Q Q Q Q Q

How much are we affected by what other people think about us? Are we afraid to let others know of our faith? In many places the cost of confessing your faith may be much greater than it is for us, involving hardship, suffering and social/community ostracization that we cannot imagine.

Idair has made great progress in the faith in a very short space of time, studying his Bible at every opportunity and demonstrating a depth of understanding that is a joy to see. His wife Alzemira has now accepted the change that has come about in him and she herself is taking much more interest in the church, . . . and is much more open and friendly with everybody. However, she still needs your prayers as she is very afraid of her mother's attitude and also of her neighbours. She tries to hide from them the fact that she is going to the church. She tells them that she is 'going shopping', or 'visiting a friend', when she intends to go to a meeting or service.

Easy to criticize, but for many of us these are pressures that we know nothing of — how would we react in such a situation?

We are often concerned about what other people may think of us, but are we equally concerned as to how we affect other people, I wonder? We all know the rather hackneyed expression that 'actions speak louder than words' — but there is a lot of truth in it, particularly if our words and actions don't seem to be saying the same thing.

Q Q Q Q Q

At the beginning of this year the back cover of the *Herald* was highlighting a new range of posters and material available. An eleven-year-old boy — son of missionaries — studied the cover carefully, and then said, 'That's not fair, BMS people don't look miserable like that at'work'. Then after a few more seconds of reflection 'Perhaps she's been out there for four years, and is due for furlough'.

What perceptive remarks! If the expression on a face on a poster calls forth that kind of comment, I hate to think what my face must sometimes say. Would it be a good idea to look in the mirror?

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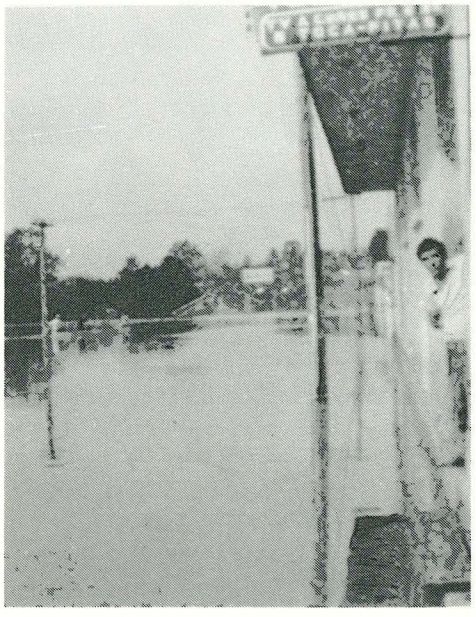
Photographs of Rio Negro floods by Sean Connor aged 13



Water, water everywhere and. .

Roy and Margaret Connor — describe the floods at Rio Negro

PERHAPS when Tommy Steele sang this song in the 50's he had a mind to what was going to happen in Rio Negro, Paraná in 1983!

We have just lived through the worst catastrophe to happen to the 154 year old city. It was a visual picture of the terror and panic that must have existed when God sent the promised rains that Noah had been preaching about for 120 years.

Floods

Water rising everywhere at an incredible rate — initially at 18 cms per hour and then stabilizing at 2 cms per hour. Spreading everywhere, taking over roads, parks, shops, banks, schools bringing all the modern life-support systems such as water supply, electricity, telephones, refuse collections and so on to a standstill. Traffic was in chaos as one after another roads closed. The Army, and it is fortunate that Rio Negro is a garrison town, was taking charge everywhere sending canoes and amphibious craft to move people, animals and furniture to the safety of higher ground and dry housing. Rain, rain and more rain, and not a drop to drink.

Victims

In a sense the whole population of the area suffered as food supplies ran short in the shops, and other 'blessings' that we take so much for granted were suddenly taken away. However, the poor as always, were the main victims. Houses were covered with water, many breaking apart or turning over in the dreadful currents. Some managed to rescue virtually everything from the house but others could only take the clothes they stood up in and perhaps a few bed-clothes. Some of our church members and many folk in the city have lost *everything.*

Charity

Relief organisations and religious bodies and others have shown their compassion and practical concern. Food and clothing have been flown in to the calamity area and basically people have been temporarily rehoused — perhaps in the homes of others or in the new bus station, churches, schools, and sports stadium. There are four families in our manse and numerous collections of furniture and personal possessions in the garage.

Community

The whole town has 'come together' and people offer help to brother and sister. The whole Country is helping the three southernmost States of Rio Grande do Sul, Santa Catarina and Paraná, the worst hit in the floods of May this year and then more severely punished with the torrential rains of July that brought the worse floods ever. Other Countries offer assistance and the 'brotherhood of man' is seen.

Clean-up

As the Black River (Rio Negro) goes back to its original bed and level — at the two bridges which link Santa Catarina with Paraná, the river being the State-divide, the water level was 13½ metres above normal — people begin to clean up the mess and take floors and walls of their wooden houses apart to clean and disinfect. One lady found that the snakes had virtually taken charge of her home. She had 17 in the front room alone! Everyone helps and those who have suffered least are most prompt to offer aid to less fortunate neighbours. Our house and Church building were saved although the water was a mere 5 metres from the house at one stage. Houses have to be rebuilt, floors replaced, possessions sacrificially recuperated.

THE MOST disastrous floods ever recorded have devastated many areas in southern Brazil. The worst hit states are Santa Caterina and Paraná, where in many cases whole towns were submerged. The total number of people believed to be effected is 300,000.

The BMS has sent £5,000 from its relief fund as an initial response, but will be looking at the long term needs as they become evident.

In this article Roy and Margaret Connor tell how the floods have affected Rio Negro where they work.

. . not a drop to drink

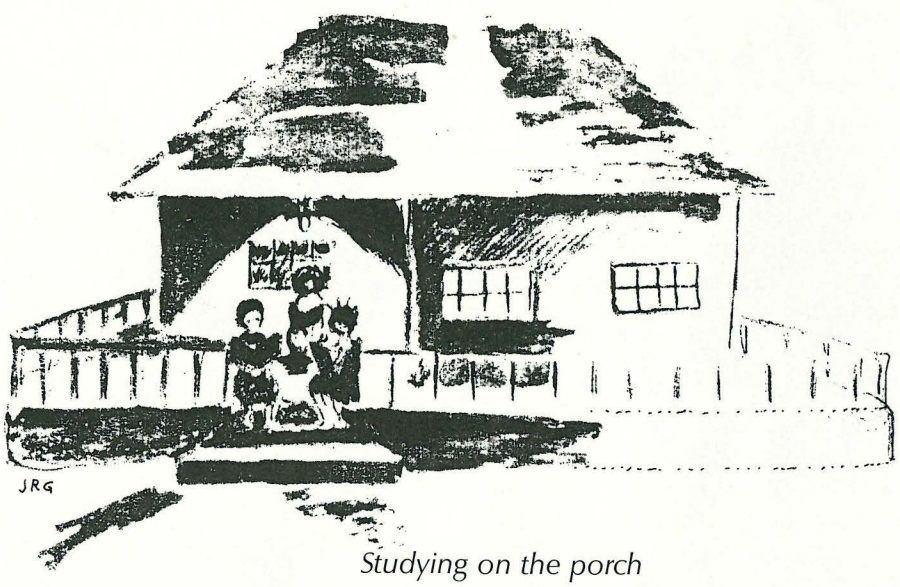
The Future

It will take years to get back to what was but, in about six months, banks, offices and shops hope to be 'normal' once again. The danger of typhoid is very great. Many will not want to reconstruct on the same site and some may move from the town. Others returned, when the waters went down, to find their houses in ruins or swept away completely. There is always the exception to every rule! Looting has been rife unfortunately. At night the thieves enter the area in boats, break open the roofs of the better houses, send divers down and steal anything portable — and it is surprising sometimes what is portable! How do you start life again when you have nothing and when unemployment in this winter period is at its highest peak? The future for many is grim. It adds to Brazil's economic difficulties too.

You

This is where we are so thankful to *you*. The Richmond Junta in USA sent us a financial grant and BMS immediately agreed to help as well. We have 'adopted' about 30 families and will do our utmost to see these folks — some members of the church, some not — really re-established. It could not be done if we were not here and it could not happen without your generous glad support of our Society. And it may be that in it all God is speaking and that many will repent and turn to Him or completely rededicate their lives. Certainly the opportunities for brotherly concern, practical Christian help and evangelism are given to us and we thank *you* for your part . . . so does *Natalia* a widow who lost so much; *Lourival* whose little house has to be reconstructed to house his in-laws, wife and four children; *Raquel* who lost a home in Rio Negro and also one in Rio Grande do Sul; *Ary* who is Secretary to the Town Council and because he was so busy helping others until late at night lost everything in his beautiful new house, including his car in the garage.

These and many others rise up and say 'Thank you'. As *Ataide* — a Church worker who lost virtually everything in the disaster — said to me — 'In *everything* give thanks'. I wonder if we could all say the same in a like situation. Often the simple sincere faith of those to whom we minister challenges us to the roots. Don't you find so?



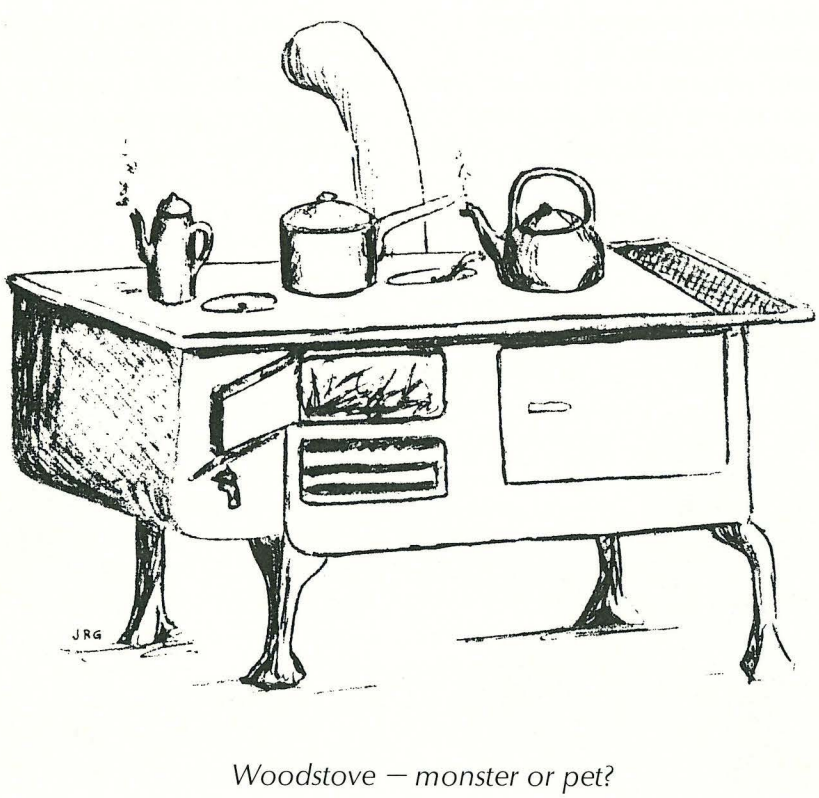
Studying on the porch

POWER AND GLORY

by Joyce Rigden Green

EARLY MORNING in Zaire is one of the best times of the day. In the muted light the grass has the soft sheen of velvet, and as the tide of colour flows in with the increasing light, here and there drops of dew catch and reflect the sun, so that it seems that earth has been sleeping under a jewelled robe. Sleepy birds tentatively practise their song of the day and cocks greet the dawn with frenzied delight. All is fresh, clean and sweet. But early evening is also a delight. The air is gently warm and full of the fragrance of flowers designed to attract moths; the palette of the sky is spread with the colours of sunset, and everywhere the burden of toil is eased down from weary heads of shoulders, one stands straight and gives thanks for rest. It is a time of quiet peace before the orchestras of the night start up with the whirr and chirp of crickets, the croaking, grunting and snoring of frogs, the shrill squeaking of bats and the raucous squeals of rats, plus mysterious rustlings and unidentifiable sounds in the darkness, which betoken the nightlife of Africa. Morning stands breathless with anticipation; evening breathes a benediction.

What of the hours between, full of sharp light and heat? The sun pours out its full



Woodstove — monster or pet?

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strength, encouraging growth or withering plants as moisture is available or withheld. Day is full of the hum of ceaseless activity as millions of seeds and eggs spring to life. Brilliant butterflies, birds and dragonflies flutter and dart, or settle in clusters, so that one wonders whether flowers have taken flight or birds have taken root in the earth. Tiny flowers are like gems on the ground and trees and shrubs wear glowing crowns of colour in their season of flowering.

One long struggle

In this pulsing activity only man is less than eager to join in the hectic dance, keeping his steps slow to conserve what little energy he has. For most people here, and especially the women, life is one long struggle to provide enough water and food for their families. The luxury of being able to 'stand and stare' is not for them nor for the missionaries, who usually have too many jobs to do and too few people to do them, especially in medical work.

But most splendid are the nights of storm when power leaps from the sky and all the tympany of heaven is let loose. One such storm was at Tondo where we watched the centre of fury breaking over the far side of the lake. In three separate but simultaneous lightning strikes it seemed as if some wonderful temple was revealed, its three burnished pillars supporting a roof of glowing cherubim. It could have been the setting for Isaiah's vision, *I saw the Lord high and lifted up and His throne filled the Temple* (Is. 6:1). Oh the power and the glory! In the presence of all this one felt, *What is man that Thou art mindful of him?* — so puny, so powerless.

Carrying wood

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Bambola

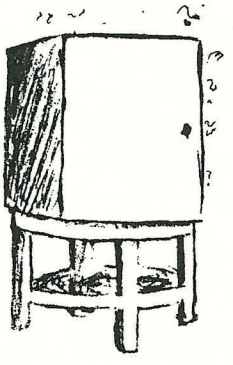
Girl Guide Pride

A few days later I was indeed feeling 'puny and powerless' as I struggled to light a recalcitrant wood-burning stove. In best Girl Guide fashion I had laid my fire; in theory it should have lit with one match. How I longed for Mr Therm or instant electricity! Several matches and a dollop of paraffin later, Girl Guide pride in the ashes, my fire was going and I had conquered the smoking monster.

If the 'monster' is kept clean (soot cleared from the chimney) and it is well fed with wood it can become a really indispensible 'family pet', producing a gallon or so of hot water from the tank on its side, supporting numerous pots, pans and kettles on its broad bosom, and in the warm depths of its heart baking anything from rice pudding to bread and cakes. Most of the BMS (CBFZ) houses in Equateur region and the Upper river have a wood-burning stove in a separate cook-house, for they can be unbearably hot and sometimes temperamental, smoking so badly that one can be driven out of one's own 'kuku'! Wood has to be bought and about £4-£5's worth is needed weekly.

There are gas stoves, but since gas 'bombs' are very expensive to buy and then transport up river, and are not always available, gas is mostly used only in emergencies when something hot is needed quickly. Sometimes the only available stove is a primus.

Just over a year ago three very nice new wood stoves arrived in Yakusu. Until then the bambola had been the only means of cooking — apart from the too-expensive gas stove. The nearest thing to a bambola in England is the night-watchman's brazier, but considerably smaller. It is a bit like two garden sieves (with holes in the bottom rather than wire mesh) placed one over the other. The top one contains glowing charcoal and the lower one catches the ash. With pioneer ingenuity the simple bambola is transformed into an oven by placing half a tin trunk over it; the door is formed by the lid of the trunk; a wire cake rack placed over the bambola will give greater stability to the oven. To me it is little short of a miracle that anyone can produce a meal of roast meat and two vegetables and gravy on such a makeshift cooking device!

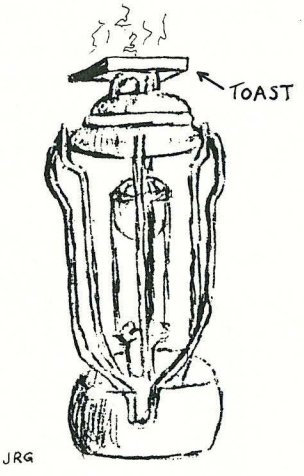


Bambola with oven

Toasting on a Tilley

Kinshasa and some of the bigger towns have electricity. Power is carried by overhead cables from the generator at Matadi. Some mission stations have generators and produce sufficient electricity for lighting; Pimu, for instance, has electricity for two hours each evening and for the operating theatre. Bolobo and Yakusu have generators but they are both out of action awaiting spare parts. At Pimu it is quite usual to see two or three students sitting under the porch light studying. The only light in their homes would be from oil lamps or candles, and this is all the missionaries have at Tondo and Upoto (and Yakusu and Bolobo at the moment). Some folk find Aladdin and Tilley lamps most useful . . . one can even make toast on a Tilley lamp!

With no electricity there are no electric irons so charcoal irons are used. One would not expect to iron clothes in this hot climate, thinking that drip-dry garments would be the best. Unfortunately it is necessary to iron everything dried outside; it is the only way to stop mango-worms from getting a nice meal out of you. The insect lays its eggs on the washing, then the heat of one's body hatches the egg and the little 'worm' burrows into the skin — a very large larder for it and one finds it a most irritating visitor!



Toasting on a Tilley Lamp

So far very few people seem to have been able to make use of the most plentiful source of energy, the sun. A catholic mission near Tondo has invested in solar panels in a large way and the whole place has sufficient electrical power to provide lighting and power points for kitchen and workshops and also to work a water pump. As yet I understand that these panels are not available in Britain. Tondo was given some small panels which are in the incubator and the 'phonie', and Bolobo also has one for the 'phonie'. What a tremendous asset it would be if all BMS stations were thus equipped!

The darkness is great

On my first night in Zaire I felt so sorry for the poor old men who were having to camp out with their little fires, I thought they were beggars. In fact they were the nightwatchmen, very necessary when you haven't got good street lighting to dissuade night prowlers. Up river they usually have their spear or bow and arrows with them. It seems terrible that people have to take such precautions to guard their homes — yet in Britain despite our police force we have the same problems of crime. The darkness in the world is still very great and the power of evil a force to which man on his own still has no answer.

It is to bring this answer in the Good News of God's love in Jesus Christ which is the primary task of all Christians, who are commissioned to be missionaries wherever they are. Often countries overseas to which many are sent, are now looking only for help in the provision of western amenities and technology. The commission to reveal the Light of the World, to put men and women in touch with the source of spiritual power — the Holy Spirit — and to bring in the Kingdom of God has to be done now, more than ever before through their living witness as they teach secular subjects and work alongside nationals rather than by actual preaching, though there is still a place for that. It is as if the light has to be *hidden under a bushel.* So they work in faith that the light will overcome the darkness; indeed, light has a way of shining through cracks and holes!

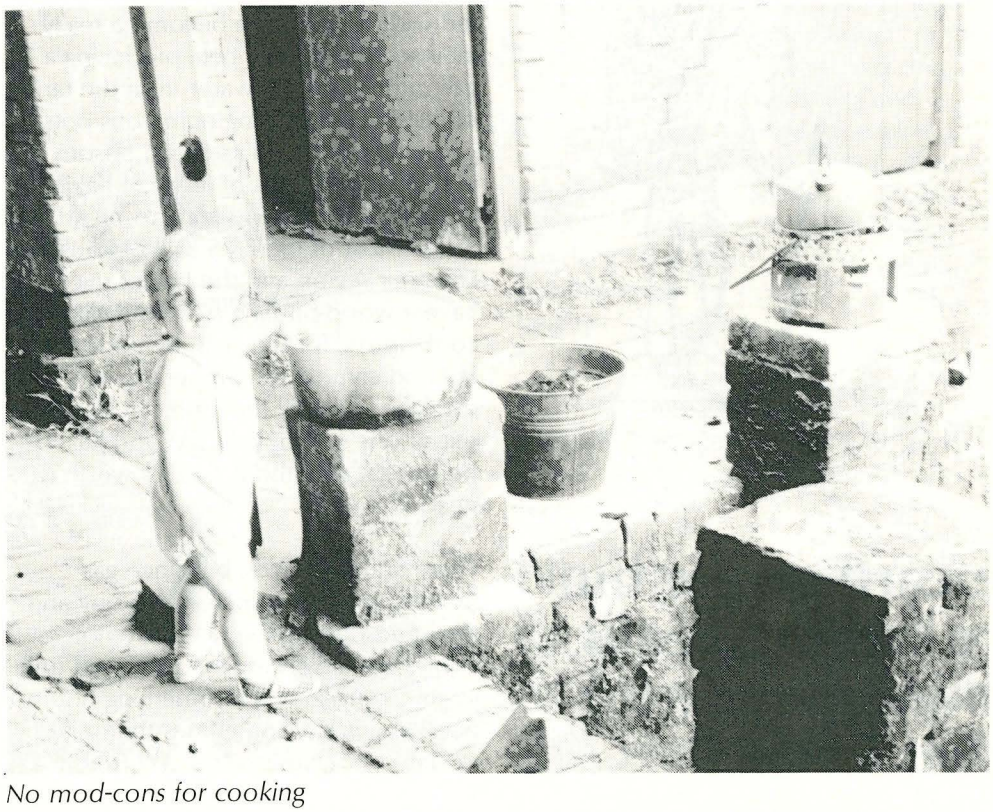
The light is shining

I have seen this light shining in the face of a girl from an Angolan refugee family; and in Pastor Andre Ntemo as he recovers from a broken leg; in the faces of young people as they sing in their choirs; in pastors such as Pastor Eboma and Pastor Lunkebila as they care for their flock in church or in school and in the women's leaders as they prepare to work with the women in their scattered villages. I have felt the power in the preaching of Mama Ditina and Pastor Bombimbo. The power of the Holy Spirit is moving among the people; a fishing family has taken the Good News to fishermen on the islands in the River, without any prompting from missionaries and now a Christian community is growing among the fishermen, who will take back what they have learned when they return to their villages.

The power and glory are here in Zaire, not like the crash and brilliance of a tropical storm (though worship in church can be pretty noisy!) nor the power of an earthquake or forest fire, but, as Elijah found it, in the still small voice which speaks pardon for sin, love for the sinner and power for the redeemed in Christ.

On Easter Sunday, in the French-speaking church in Kinshasa, 713 people were in the building and many more were outside. More than 700 voices were raised there in the Lord's Prayer, and many hundreds more up and down the land —

'For Thine is the Kingdom, the power, and the glory, for ever and ever, Amen.'



No mod-cons for cooking

What have we got this time?

by Bernard Ellis

IT HAS been said that most politicians have four speeches: what they have written down; what they actually say; what they wish they had said; and what they are quoted as saying.

These observations are equally true of those who face the perils and the pitfalls of deputation work, equipped, as they have been for generations, by the BMS deputation department who contrive to tell everything that may be in store for the unwary. Well, almost everything. . . .

Proverbs 25:2 says that it is the glory of God to conceal a thing. As far as deputation is concerned, it is just as well. Over the years I have spoken to young Baptist missionaries, en route for New Zealand, Australia and the USA, in addition to the UK . . . who trembled at the very thought of attending committees and visiting the churches: those seas of faces, the owners of which may await with interest, if not curiosity, what they will hear.

What shall I say?

The fearful ask the same question: 'What shall I say?' Scripturally, of course, they knew the answer. (It also helps if they grasp that the faithful — even on committees — are invariably kindly, considerate and receptive.)

On the other hand, there is the possibility — just a possibility — that one or two think they have heard it all before and ask themselves, 'What have we got this time?' No matter. There is consolation in the fact that the great and mighty, of past and present generations, never quite knew, either, what would be in store for them.

Take the popular and late Rt Hon Ernest Brown, son of a Torquay fisherman. Mr Brown was principal guest at a large welcome meeting in India. The chairman said, 'We have heard a lot about Lord Brown. We have read a lot about Lord Brown. But now we see him — in the meat.'

Lungs of brass

In his younger days, he rarely had the encumbrance of a microphone. If he could not hit the back wall, no-one could. At a political meeting, he shouted down any heckler and always won. He had lungs of brass. When he presided at a BMS General Committee meeting, he had no need to boom. He announced the hymns, put the book down and sang heartily; he knew every verse.

When the Baptist Laymen's Missionary Movement was just that and not the Baptist Men's Movement, my father was invited to attend the Saturday night meeting at the Hayes, Swanwick, and was allowed to take me — at the age of ten. (We lived a mile away, across the fields.)

Go on!

Mr Brown spoke on 'A lay preacher to his colleagues.' I, for one, never forgot the experience. He had been in full flow for an hour and twenty minutes. He took out his pocket watch, apologized and asked, 'Have I been going on too long?' 'No, no,' everyone called out, 'go on.' He did so for another five minutes and sat down.

Strange things can happen at high-powered meetings. I was at a Lancashire Auxiliary meeting some years ago and heard an equally high-powered address from a Scottish colleague, who recounted his work in the West Indies. En passant, and lightly enough, he mentioned that he paid for the coal in the bunker of the furlough house, on arrival. That proved to be the main discussion point . . .

Many years ago there was an attendance of around 200 at a Saturday night welcome meeting in Cardiff. An excellent chairman; a strong BMS team; fascinating five-minute addresses. And then question-time. Dead silence. Eventually an old gentleman stood up and asked, slowly and clearly, 'Why does the *Missionary Herald* cost so much?'

First things first, as you might say, Or not.

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Music:
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Christine Preston's work

THE CHRISTIAN MEDICAL ASSOCIATION of Bangladesh began in the 1950's to link workers in the small, scattered dispensaries and hospitals run by protestant churches in East Pakistan. Over the years CMA has changed and now is an interdenominational fellowship for all Christians working in any branch of the health field. Members include doctors, nurses, paramedics, floor cleaners, cooks, drivers and technicians united in their aim of:

1. Bible study and prayer;
2. Outreach to medical staff and patients;

TEN DAYS IN MYMENSINGH

by Christine Preston

THE NIGHT was cold and dark when I rose at 3.30 a.m. stumbling about the strange bedroom to find a light. My bag was half-packed, just waiting to receive soap and toothpaste. Ablutions were hasty with little time to slip into a respectable travelling sari before a loud cough announced the arrival of Kashim. He was to escort me to Birisiri, a tiny village on the edge of the Garo Hills in the far north of Bangladesh where the Australian BMS run a dispensary. We set out, seeking rickshaws to take us to the station, just as the mosque sounded its pre-dawn call to prayer. The road-side teashops were a hive of activity that morning. It was during the holy month of Ramadan, when Muslims should neither eat, drink nor swallow saliva from sun-rise to sun-set. Men were enjoying an early breakfast of tea, semolina cake and *parathas*. Eventually two were persuaded to pedal us to the station. Away we sailed into the night passing shadowy figures in darkened streets moving towards the mosques.

By contrast the station was a blaze of light and bustling with life. People sat or lay surrounded by their bags, bundles and babies covering every available inch of the platform. Kashim bought tickets then led me through the throng. We climbed over a spaghetti of tracks to reach a quiet siding where the train was parked. Seats were still available as it was barely 4.30 a.m. We clambered aboard and made ourselves comfortable. That was until the bugs in the seats began to enjoy a hearty breakfast leaving me with ugly, itchy red weals across my back and down both arms! The pre-dawn flush silhouetted palms, bamboos and houses so I concentrated on watching the city awake whilst trying not to scratch the bites.

Around 5.45 a.m. the train hooted and began to pull slowly away. We were packed tightly into our seats with men on the luggage racks and between each row of benches. Six stations later at the terminus, I fought my way out of the train against a tide of ascending passengers. There to my surprise was Rev Howard Wilkins, my host. He took the small bag, thanked Kashim, then escorted me to the river where we squatted in a small ferry boat and were poled across. After scrambling up the muddy banks Howard rescued his motorbike and suggested I climbed aboard. The next seven miles, over a broken brick road, with diversions into muddy rice fields, whilst I sat 'side-saddle' clutching both sari and hairpins, was amusing in retrospect, but a trifle precarious at the time. What a joy on alighting to be greeted by Jill and her two daughters. Liberal applications of water both inside and out followed by a cup of tea and I was ready to meet the Birisiri clinic staff.

Sharing the Vision

My three days at Birisiri were spent with the thirteen employees of both clinic and family-planning unit, hearing their joys and sorrows whilst bringing them up to date with news of CMAB activity in the rest of the country. One morning it was possible to share the vision of CMAB with 28 students at the Garo Baptist Union Bible Training Institute. It was exciting to help them see the potential both of hospital visiting and giving pastoral care to medical people.

Another day a two mile walk took me to the government Thana Health Complex, a magnificent 30-bedded two-storey brick building due to be opened two months after my visit. There were two Christian nurses employed in the complex, who were currently working in the small corrugated-iron huts, which served as out-patients, in-patients, laboratory, store and office for the entire local population of several thousand.

The logistics statistician, whom I met, had neither statistics, table nor office, but was fascinated by my wristwatch, a small

caring for Christian medical workers in Bangladesh.

3. Maintenance of professional standards; and
4. Social concern.

As the CMA members, in cellgroups of two to three at large branches of over 40 members, grow in knowledge and love of God, so they more effectively reach out to Muslim and Hindu neighbours.

CMA encourages its members through a regular newsletter 'Light', by holding a national conference each year and, this year, holding Divisional Seminars and a Leadership Training Weekend.

As National Organising Secretary I am responsible for these, also for visiting new areas to share the vision. My four Bengali assistants are all in full-time employment so they give what time they can to encourage their local Branches and occasionally make longer tours. They write regularly to all contacts but rarely receive a reply—a Bengali needs a visit so I made a ten day trip to Mymensingh in June 1983.

ladies model, convinced it was a *tabis* (a muslim charm) because a rich foreigner could surely have a proper two inch diameter watch!

The following day I met a pharmacy assistant, who had been transferred to a remote health centre after three years at the local Thana Health Complex. He was acutely distressed about leaving an elderly father, but the government rule is three years in one post and then a transfer. Can you imagine how disruptive this is to children's education?

The three days were soon over and I caught the local bus to the train station, declining Howard's kind offer of a lift. What was a five mile journey, that took 50 minutes, followed by a two mile walk, when compared to riding pillion — tedious yes, but safe!

The return journey to Mymensingh was remarkable only by having my travelling bag slashed and minor possessions stolen. Fortunately my passport escaped notice. A quick shower at the mission and I was away to visit the Medical College Hospital, with its small Christian minority — two medical students out of 500, four Protestant student nurses and 16 Catholics out of 160, and four trained staff nurses out of about 120. I was expressing the concern, care and fellowship of CMAB to this tiny group.

Within 36 hours I journeyed north again, this time to Joyramkura crossing the Brahmaputra in a large sail boat before catching the local bus to Haluaghat. The bus achieved about eight miles an hour on the appalling broken brick road, then followed a one and a half mile walk across rice fields and three miles detour by road. The 20 bedded hospital was set out spaciously in the middle of nowhere, again within sight of the Indian border.

The hospital had an attached TB unit and community medicine programme with a strong family-planning emphasis. Unfortunately my letters had not reached the staff so, although pleased, they were a little taken aback. As at Birisiri the days were spent listening, sharing the vision, attempting to motivate the local committee, encouraging the chaplain whilst making time for the foreign missionary staff. In a small isolated set-up it is easy to become disheartened, especially when cut off from the rest of the country and so unaware of exciting and positive developments.

The neighbouring government hospital at Haluaghat was in the midst of a Family Planning drive backed up by the army. In all the hustle and bustle the two Christian nurses were not free to say even a brief 'hello'.

A family planning clinic

What Next?

All too soon I was back at the river crossing over to Mymensingh town and preparing to re-visit the Medical College Hospital personnel before returning to Dhaka, write a report and answer some perplexing questions 'What is God wanting CMAB to do in Hymensingh? What will the Divisional Secretary Mr Shymalendu Karmaker, who works in the National Orthopaedic Hospital, think of my visit? How should we advance?'

The alternatives are:
- a seminar to challenge the spiritually apathetic about their testimony.
- guidelines for local leaders, who seemed totally devoid of ideas.
- regular visits to establish prayer cells.

How careful one must be not to rush in with 'good ideas', which lead to slog and failure but rather to tune into what God is beginning to do. It is a thrilling prospect. Will you lend us your prayerful support?

MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

SIR CLEMENT CHESTERMAN, OBE

A WONDERFUL servant of his Lord, of the BMS and the Baptist Churches of our country has been called to Higher Service. Sir Clement Chesterman had been a pioneer BMS medical missionary in what was then the Belgian Congo. He there did some first-class research work into tropical diseases, notably sleeping sickness, and eventually was acclaimed as one of the foremost specialists in tropical medicine in this country and indeed in the world.

Born as long ago as 1894, into a large and happy family in Bath, the young Chesterman went to Monkton Combe School before embarking on his medical course in Bristol. After qualifying he joined the RAMC as a Captain in the First World War. He saw service in Palestine, was mentioned in dispatches, entered Jerusalem alongside Allenby, was made OBE and awarded the Serbian Red Cross.

After studying tropical medicine in London and Cambridge, offered to the BMS. He was posted to Yakusu in the Belgian Congo, where he and his wife arrived in October 1920. Here Dr Chesterman tackled everything from major surgery to an epidemic of sleeping sickness, from brickmaking to tinkering with motor-boat engines. He coined the slogan 'Prevention is better by cure' when he saw that the only way to control sleeping sickness and other diseases was to cure the individual patient and thus interrupt the cycle of transmission of the causative parasite.

He began training medical auxiliaries to help in the modest hospital that he built, but his outstanding contribution was his pioneering work in creating a network of rural health centres, each of which was manned by a Christian medical auxiliary 'with black bag in one hand and the Bible in the other'.

When Dr Chesterman left Yakusu in 1936 to become the Medical Secretary of the BMS, he had the tremendous joy and professional satisfaction of knowing that sleeping sickness had been almost wiped out, tuberculosis and malaria and yaws were controlled, and the whole area (of 10,000 square miles) was a healthier and happier place than when he arrived in 1920.

At the Mission House in London, he proved to be a first-rate medical administrator, with a keen mind and a sympathetic concern for missionaries of all ages — the retired, the active and the future missionaries. He became a tireless advocate of medical missions, and travelled in the interests of the BMS to India, and on behalf of the Government to Africa. He visited Vellore at a critical moment in its history, and managed to persuade Dr Ida Scudder to upgrade the College and Hospital and admit men students, so qualifying for government recognition. In Africa, he advised governments on the training and deployment of medical auxiliaries.

During World War II, Dr Chesterman worked as a general medical practitioner in Buckinghamshire, but afterwards he concentrated on tropical medicine, becoming a specialist whose opinion was widely sought by missions, governments and insurance companies.

For many years, Dr Chesterman was President of the British organization that supported the work of Dr Albert Schweitzer in Lambarene; he was in 1951-53 a Vice-President of the Royal Society of Tropical Medicine and Hygiene, and in 1966-67 President of the Hunterian Society. He was also Vice-President of the Leprosy Mission, and President of the Medical Missionary Association until compelled to relinquish the position because of indifferent health.

Following in the footsteps of his boyhood hero, David Livingstone, Dr Chesterman had a long life of wonderful service to his Lord and to his fellow-men. As author of the *Tropical Dispensary Handbook* (which went into seven English editions and sold well in French, Spanish and Portuguese translations), his name became a household word in the tropics. In initiating a community health service long before the term became popular, Dr Chesterman was fifty years ahead of his time. He pioneered in commending the love of Christ through a first-class Christian medical service in the heart of Africa, and by healing as well as preaching he exerted a tremendous influence on behalf of the cause of Christ and Christian mission.

A great man in many ways — blessed with a first-class brain, and seizing every opportunity of service with dedicated zeal, Dr Chesterman — or Sir Clement Chesterman as he became when Her Majesty the Queen honoured him (and the BMS) with a knighthood in 1974 — offered his great gifts to the service of our Lord. The BMS were indeed fortunate to number him and his wife among their missionaries, and to have the benefit of his wise counsel and advice over many years.

Lady Chesterman, a veritable 'mother in Israel', an imaginative kindergarten teacher, and the perfect hostess and friend to all, predeceased Sir Clement by almost two years, thus ending a wonderfully happy and fruitful partnership.

Sir Clement has left two sons and two daughters. S.B.

A Dentist for Nepal

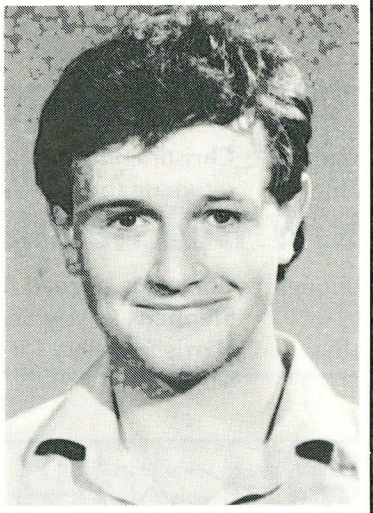
STUART LITTLE has just joined the missionary team in Nepal. Stuart was born in Birmingham, but moved to Glasgow at six years of age. He trained as a dentist in Edinburgh and graduated in 1981. Since then he has worked for a year in general dental practice in Glasgow and for eight months in the Community Dental Service, mostly doing children's dentistry in the Motherwell-Lanark District.

'Both my grandfathers were Baptist ministers,' he says, 'and one of them served on the BMS General Committee. I think I could be described as a "congenital Baptist". I was brought up surrounded by Christian influences and grew up as part of the family of Hillhead Baptist Church, Glasgow. I was baptized in November 1974.'

It was during his final year at university that Stuart became certain that he was being called to service overseas, even if only for a short period. So he began his enquiries.

'When I first approached the BMS I found that they were not geared up to placing a dentist on the mission field, but I was given a few suggestions to follow up. One of these was with the Church of Scotland Overseas Council, who were looking for a dentist to serve with the United Mission to Nepal. They were quite happy to consider me for service, but we came to the conclusion that it was a shame to go under the Church of Scotland when I was a Baptist. So I approached BMS again. I was called before the Candidate Board and accepted for short term service (three years) in Nepal.'

After the initial five months or so language and orientation course in Kathmandu, Stuart will join the UMN dental team and will be put into one of their projects. The emphasis is on community health and so he hopes to do some work in the rural areas of Nepal as well as clinical work in the main population centres. A lot of the dental work in Nepal involves training local people to do as much of the work as possible.



Stuart says that he is looking forward to working with the people of Nepal and being involved in the life and worship of the Nepali church.

TALKBACK

Unfortunate

From Rev Philip Clements-Jewery

I WAS very sad to see in the July *Missionary Herald* that you had permitted publication of an article which describes black children as 'chocolate babies'.

As adoptive parents of a mixed-race child my wife and I find such descriptions offensive. Obviously you did not realize that such language can have sensitive interpretations put upon it.

While we by no means wish to impute to either you or to Joyce Rigden Green the charge of racism, and while we acknowledge the compassion with which the article is written, we nevertheless feel that the publication of the article as written was unfortunate and will do the reputation of the BMS no good at home or overseas.

REV PHILIP CLEMENTS-JEWERY,
Sheffield.

Coincidence?

WE are not claiming that it was anything to do with the BMS, but we should not be surprised to learn that it was.

In the 24 hours beginning 6 a.m. on Wednesday 29 June a zero crime rate was recorded by the police in the Hampshire towns of Eastleigh and Romsey. Readers will not have forgotten that the BMS General Committee was meeting in Eastleigh on that date!

A police spokesman said, 'It's absolutely astounding. I am sure something like this will not happen again.'

Who knows? Watch out for the crime figures from Bradford at the same time next year!

Mayor of Eastleigh, Cllr Simpkins, welcoming BMS General Committee to the borough

Worsening Conditions

BRAZIL'S worsening economic condition is making life very difficult for many people according to David and Patricia Holmwood. They write from Piraquara, in Paraná:

'We have more people coming to our door asking for bread and other necessities. But because their plight is so much more serious they now offer identity documents or medical or work permits as security for a loan.

'Unemployment is extremely high and with the unusually harsh weather conditions of torrential rain followed by flooding in south Brazil, many homes have been under water in the low lying areas around Piraquara. David has been out twice recently in waders to help people connected with our church. Following this we have been experiencing a period of cold weather, just two degrees centigrade at night. Because of the lack of nutritious food, and this bad weather, many of our folk have serious health problems. Pat has been kept busy helping, encouraging, advising, persuading people without health cards to get emergency treatment at the local hospital, and then persuading the hospital to admit them.

'A number of children have been having severe nose bleeds through lack of Vitamin A and K. One boy has been severely weakened by this problem and could not continue his studies for a while because getting to and from school requires walking just four miles a day along mud roads and at times wading through flooding rivers, and he just did not possess the strength to do it.'

PRAYER GUIDE NOTES

Mark and Pauline Godfrey (1 September) hope to be travelling to Zaire this month

David and Yvonne Wheeler (8 September) at present home on furlough

Maureen Lacey (15 September) in this country at the moment

Christine Preston (21 September) returning to Dhaka after short stay in this country

Christians Abroad (29 September) **Rachel Stephens** is now Secretary and **Elizabeth Harris** Secretary for appointments

Encourage the children of your church to read the Juniors' Magazine of the Baptist Missionary Society every month.
It's full of stories and pictures about the BMS's work in other countries.
Ask about LOOK! at your church or Sunday School or obtain it from:

The Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

MISSIONARY MOVEMENTS

Arrivals

Miss L McCubbin on 11 July from Kandy, Sri Lanka
Miss J Westlake on 16 July from Chandraghona, Bangladesh
Rev D and Mrs Butler on 19 July from Bolobo, Zaire
Mr and Mrs I Wilson and Elizabeth on 19 July from Upoto, Zaire
Dr S and Mrs Green and family on 19 July from IME, Kimpese, Zaire
Miss E Gill on 19 July from IME, Kimpese, Zaire
Mr C Laver on 27 July from Dhaka, Bangladesh

Departures

Mr and Mrs A Brown and family on 17 July to Bolobo, Zaire
Mr and Mrs J Davis and Becky on 17 July to Yakusu, Zaire
Rev M and Mrs Wotton on 21 July to Curitiba, Brazil
Mr S Little on 26 July to Kathmandu, Nepal

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (24 June-1 August 1983)

Legacies

	£ p
Miss E A Aizlewood	250.00
Miss A Breare	100.00
Mrs G D Butcher	50.00
Mr J T Catliff	5,000.00
Mr W Dickinson	1,000.00
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Mrs L A Stevens	487.41
Hannah Elizabeth Taylor	50.00
Rev A J Westlake	100.00
Mr J D Williams	500.00

General Work

Anon (Cymro): £55.00; Anon (FAE-Aberdeen): £10.00; Anon: £20.00; Anon: £30.00; Anon: £5.00; Anon (Through National & Provincial Bd Soc): £60.00; Anon: £3.00; Anon: £2.00; Anon: £4.00; Anon (American Friends): £10.00

Birthday Scheme

Anon: £50.00

Gift & Self Denial

Anon: £7.00

Women's Project

Anon (FAE-Aberdeen): £10.00

BAPTIST MISSIONARY SOCIETY
and
LONDON BAPTIST MISSIONARY UNION

AUTUMN MEETING

"HOLDING THE ROPES TODAY"

MONDAY 19 SEPTEMBER
Bloomsbury Central Baptist Church 7 – 8.30 pm

CHAIRMAN: Dr Stanley G Browne, CMG, OBE

SPEAKER: Rev Peter Goodall (Sri Lanka)

DRAMA GROUP

SUTTON YOUTH CHOIR

INTERVIEW WITH "MR CAREY"

Valediction of Missionaries

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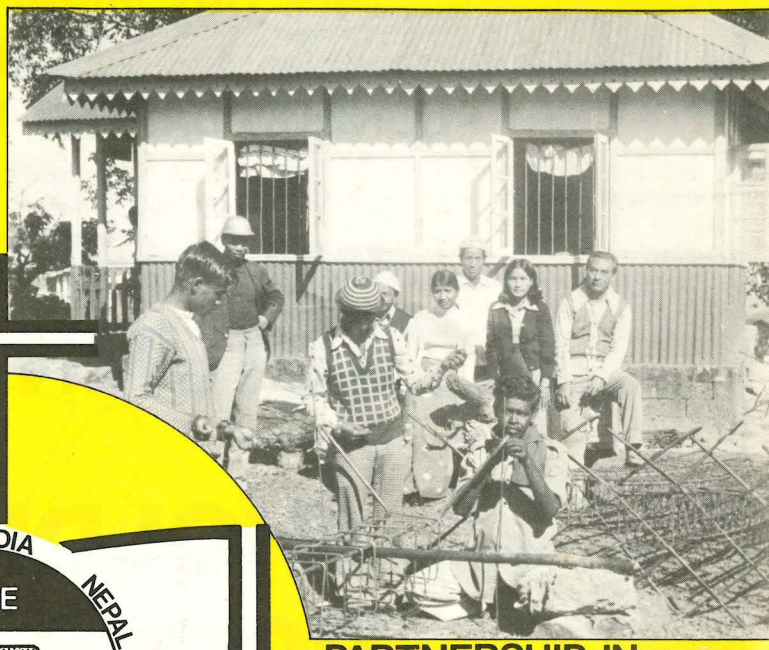
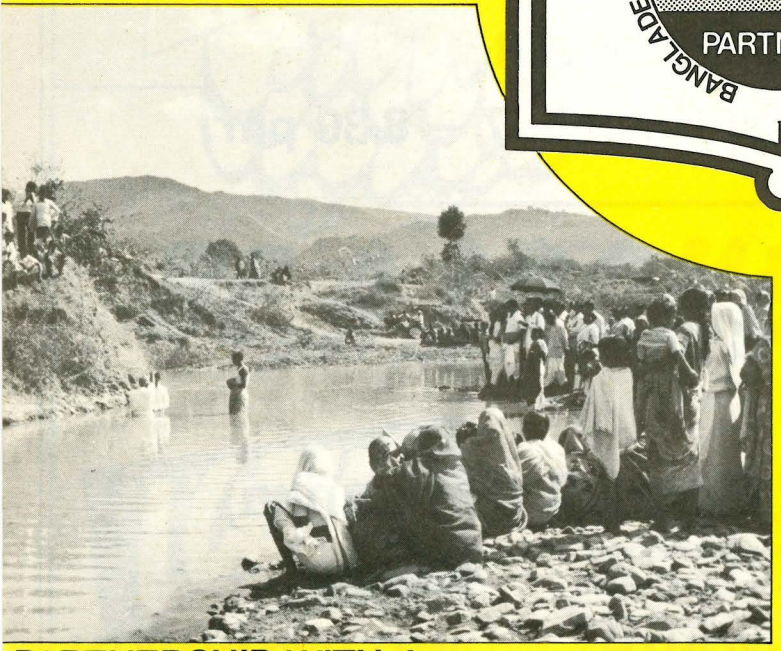
IN ASIA



PARTNERSHIP WITH BAPTIST CHURCHES
Village Church, Bangladesh

PARTNERSHIP IN ABSENTIA
BU HQ Mizoram, India



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OCTOBER 1983 PRICE 20p

Saying 'yes' to God in Guajara Mirim, Brazil

OCTOBER 1983

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Cover Picture
Guajara Mirim
(see God's Yes page 188)

We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

HOW do you celebrate a birthday when you are nearly two hundred years old? There are real temptations to spend a lot of time in nostalgic reminiscence. Those who glory in their history and traditions, we are told, are those who are failing to discover inspiration and purpose for the present day.

So as the BMS celebrates on 2 October and moves towards its 200th birthday in 1992 we must be on our guard against an obsession with yesterday which blinds us to the vast needs and great opportunities of today. And yet anniversaries, if used properly, can give us pointers to the way ahead. Carey does have something to say to us today!

The beginnings

Where in fact do we find the beginnings of Baptist missionary involvement in the wider world? Is it in the formation of the BMS in 1792, or must we go further back — to Carey's conversion in 1779 for instance? Perhaps it is to another event we remember this month, Carey's baptism by John Ryland in Northampton on 5 October, 1783? Some would suggest that the significant factor is his reading, that same year, of *Captain Cook's Voyages* when he was not only excited by the adventure of exploration, but also deeply moved by all that was revealed about the sin, the sorrow, the immorality, the cruelty and the misery of unevangelized people.

Andrew Fuller once wrote: 'The origin of this Society will be found in the workings of our Brother Carey's mind.' We might wish to add, 'and in a heart touched by Christ'. Because although we have our convenient dates to mark the beginnings of this and that, in actuality the modern missionary movement had its birth in the workings of the Holy Spirit over a period of time.

Call to prayer

In Carey we have a life committed in every way to Christ, so much so that when he examines, through Cook's voyages, the wider world he just has to relate his calling in Christ to the vast needs of so many people. But it would be a mistake to see this as a one man venture. In 1784 John Sutcliff called the Northamptonshire Association to prayer. The result was 'concerted prayer for the general revival and spread of religion'. Carey was within this fellowship of churches which was experiencing new life and renewal.

Here then are the elements needed today — lives offered in service to Christ, a realization of worldwide needs, a praying church which understands the part God is calling it to play in telling the Good News in all its wholeness. Churches and individuals today who are alive in Christ, cannot but be fully involved in His loving and caring ministry. This is where missionary involvement always begins.

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How far are our beliefs and practices influenced by our background? Chris Spencer compares Church life in Zaire with that in Britain.

This isn't Britain — not even Jerusalem

HOW FAR is our Christian belief and practice influenced by the culture of our home country, or by the traditions of our home church? Coming to work with the church in another country (in my case, Zaire) has caused me to ask that question. Having been brought up in an English Baptist church, there are many things about the church here in Zaire which seem very strange, and often difficult to understand. Sometimes I must seriously ask if something I witness is acceptable in a Christian church. Other things, while different, do not cause such problems, as it is easier to understand why they are different.

There is only one service on a Sunday, but with people coming from a long way away, on foot, it would be unfair to expect them to come to the church twice in one day. What is more, there is no electric light in church, so an evening service would be impossible. Instead, the one service tends to be a lot longer than an English service.

There is no organ or piano. Instead there may be various drums and rattles, which are the normal form of African music. Finding an organist could also prove to be very difficult.

The plate for the offering is not brought round. Instead, everyone goes forward to put their offering in two baskets — one for the women and one for the men.

Secondary

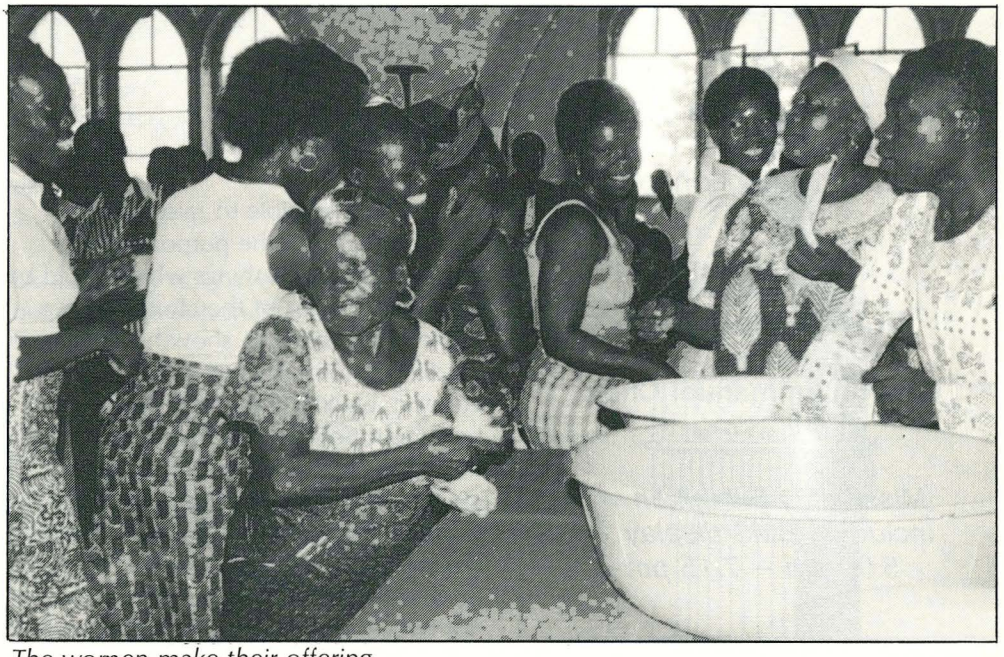
It would be possible to give many similar examples, but these are not things that particularly matter. They present no challenge to our understanding of our faith, nor do they make us feel that there is anything wrong about them. We can accept that such things are secondary to our faith, and so it does not worry us that other Christians (even though they are also called Baptists) do things differently.

However, other things that we encounter here can cause much doubt and heart-searching, as we try to reconcile them with our understanding of the Christian faith. There are the times when it becomes important for us to understand how far our beliefs and practices are influenced by our background. I want to consider a couple of examples which will illustrate this sort of problem.

Hierarchy

In England, Baptists place a lot of importance on the doctrine of the independence of the local church — few of us would tolerate our own church receiving orders from the Baptist Union. How, then, do we react to a 'Baptist church' with a very centralised system of church government? The church here has an administrative hierarchy, with ultimate authority in the hands of the General Assembly, which makes decisions which are binding throughout the church. There are several things which help us to understand why there is such a system here:

- practically: it is necessary because of the great shortage of trained and experienced church leaders, which greatly limits the capacity of the local churches to make wise decisions.
- culturally: it is suited to the needs of a people who, in most cases, look to their village, or tribal, chief for guidance.
- historically: it recalls the dominant position of an earlier generation of missionaries in the life of the church.



The women make their offering

However, to understand why the situation is as it is is not the same as knowing whether it is right or wrong. Our practice in England is based on the belief that the independent local church conforms best to the pattern of church life described in the New Testament. Are we, then, justified in accepting, and working within, a system which appears to be 'unscriptural'?

Giving

A second example is seen in the policy of the church here about giving for the work of the church. Having been brought up to believe that what a Christian gives is between him and God (with perhaps the tithe as a suggested guide-line), it is a shock to find the church here fixing the amount that each church member must give, and bringing disciplinary action against those who fail to pay up. The amount asked does vary according to the means of each church member, but to exclude someone from the communion, or even from church membership, for not giving enough seems harsh, and perhaps even un-Christian.

No organ to accompany singing

Our understanding of this practice can only come through an understanding of the culture and history of the local people, and of their attitude to money. With a very different concept of stewardship, and very different priorities in the use of money, it has been found necessary to insist very strongly on the importance of giving for the work of God. But how do you show that importance? In this culture, failure to fulfil an important duty inevitably entails some form of punishment.

Not Britain

It would be possible to raise other, similar issues, but the purpose of this article is not to list things which could be seen as criticisms of the church here. Rather, I am trying to show how it can be difficult for a missionary to fit comfortably into the church with which he should be working. Failure to accept the beliefs and practices of the local church can produce conflict, with the result that our work is of little value. So we try not to judge the church here by our own standards, but by theirs. This is not Britain, and we should not expect a church in this context to behave, or think, in the same way as a British church.

Nor is this Jerusalem, or Ephesus, or Corinth, or Rome. If the life of the church in England is influenced by its environment, is this not also true of the churches described in the New Testament. Certainly, a detailed study of those churches will show that they differed one from another. We have no right to expect that the church in Africa will be like either the churches of the New Testament, or like the churches in Britain today. Just as the message of the gospel can be proclaimed in all the languages of men; so also the fruit of that message can grow and flourish in all the cultures of mankind.

As we seek to work with the church in this country, helping to bring the message of Christ to this people, we need the wisdom not to be bound by the traditions of our own land. May God grant us a vision of the form that his church should take in this particular environment, and may our own background not blind us to that vision.

LET THE WHOLE WORLD KNOW

A UNITED MISSIONARY RALLY

Friday 18 November 7.30 pm
All Souls
Langham Place, London W1

Speaker:
Dr Helen Roseveare
Music:
London Emmanuel Choir

Missionary Exhibition — including BMS display — 5.00 pm — 7.15 pm

Q's Q's Q's by Deka

KEN and Maureen Russell recently returned to Zaire. On the 9 July they wrote:

> *'Twenty-four hours is never long enough to do all that must be done, so one is frustrated at the work piling up. Every missionary has to face it.'*

There is perhaps one of the greatest problems our missionaries battle with. How can they stop feeling permanently guilty because of the jobs they have not yet done? A failure to complete some task may well inconvenience someone else who is also under pressure. How can they show God's love to those they are seeking to serve if they never have time to stop and talk to them? How often the warm smile is replaced by a harrassed stare?

Those of us who do have time to talk, let us give thanks for it, and use it.

Q Q Q Q Q

A few weeks ago, somewhat reluctantly, I spent a whole evening chatting (and laughing) with a fellow Church member who I didn't know very well. I did know, and so did he, that there were many issues on which we held very different views. But that evening we had time to talk. Surprise! Surprise! There were many things we did agree about, and the others . . . we still don't agree, but we understand each other's point of view and have learned from it.

Do we only talk to those whom we naturally come into contact with? Our own age group? Those with the same interests? Those with the same sort of background?

Q Q Q Q Q

To whom do we go for counsel when problems arise? To someone who will give the sort of advice we wish to hear?

Many of the Zairean Pastors are constantly surrounded by people, but they live lonely lives. Many go to them for advice, their Church and administrative responsibilities are vast, there are many journeys to make, services to lead, problems to solve.

One of them, young, intelligent, and capable, spoke the other day of the help he received from one of the Church overseers, an old man who knows no French or New Testament Greek, who has never travelled far from home: A man who walks with his Lord, and who is there to offer comfort and encouragement (and sometimes rebuke) to the up and coming younger man with the world at his feet. The blessing they receive through each other is a blessing to the whole local Church.

How much we lose when the differing generations in our Churches don't talk to each other!

Do we really not have time? Or do we not think it is important?

Q Q Q Q Q

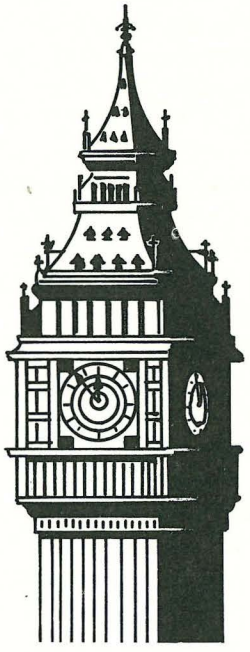
Let's get back to the missionary's problem. Lack of time can spoil their Christian witness. It can undermine their physical and spiritual health. It means that essential jobs don't get done. It means there is no time to talk. It is a genuine problem.

Does no one have the time to go and help? God has given to each one of us a 'life-time'. What are we doing with it? Is it really true to say that no one is indispensable? Surely each one of us *is?*

A much-quoted prayer used by BMS missionaries is the one by Michael Qouist about time:

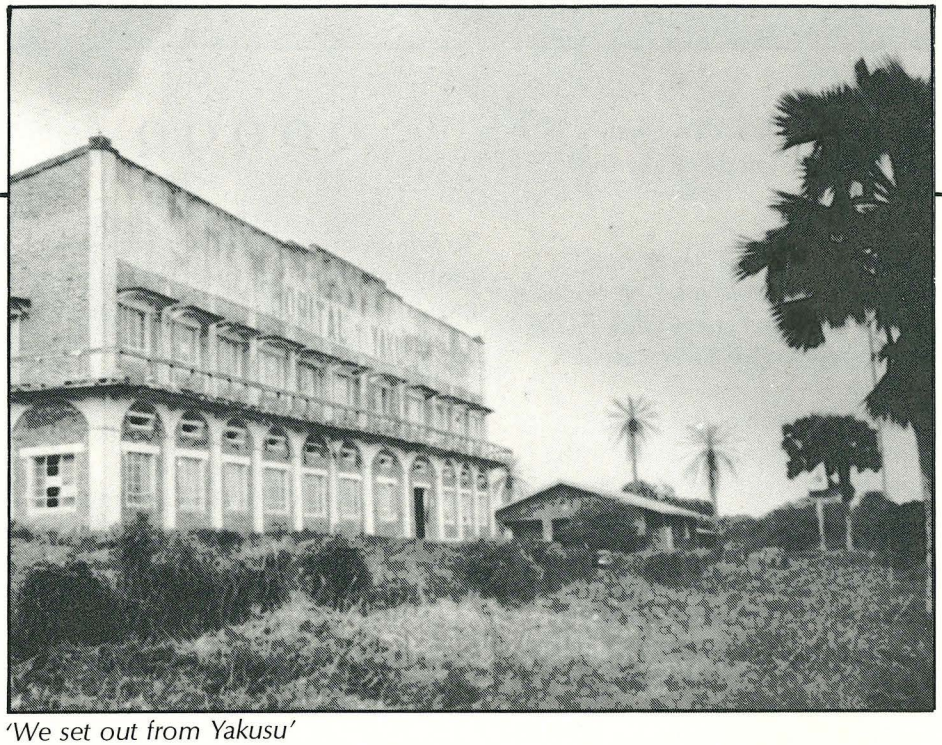
> *There is a big mistake somewhere,*
> *The hours are too short,*
> *The days are too short,*
> *Our lives are too short,*
>
> *You who are beyond time, Lord, you smile to see us fighting it.*
> *And you know what you are doing.*
> *You make no mistakes in your distribution of time to men.*
> *You give each one time to do what you want him to do.*

But somewhere we are going wrong!



Like a nursery with — — adult classes attached

Rosalyn Williams



'We set out from Yakusu'

MY FIRST experience of language school began with an odd trip from Yakusu to Kinshasa. The veteran missionary — and a nurse at that! — Sue Evans — began to be ill as soon as the landrover left the protective ruts of the mission road, and she grew progressively worse. At Kisangani Airport, there was a 16 hour wait. She slept on a camp bed behind one of the counters, while Susan Chalmers — another nurse equally worn out — slept on the rollers of the luggage conveyor. I'm new to all this and I'm pretty slow on the uptake, being more of a granny age. The prospect of taking responsibility on the flight for three of us — two semi-conscious and I semi-intelligent — was awe-inspiring, but all went smoothly without my needing to do anything. We finally arrived at 4 am on Monday, having begun the journey at 7 am on Sunday.

Even at that early hour, people were ready to meet us, and that's something really impressive. You're not left alone when the BMS takes over. Friends had been at Kisangani, *all* that long wait, to see the plane take off, and at Kinshasa, there again Andrew North and three friends of the Susans were waiting. By then the malaria attack had eased off, so it was a good reunion for them.

Language School is rather like a nursery with adult classes attached. Practically everyone seemed to have children under three, and Lingala and Kikongo got mixed up with feeding and nappies. I guess we all went through the usual stages of learning — enthusiasm, despair, determination, doomsday and slow, slow progress.

The wrong church

Our first Sunday found me in one of the three teams, leading services in 'local' churches. It was like ploughing across the Sahara to reach our 'friendly fellowship round the corner'. Three hours it took us to locate the place, and that was after being directed all around the area by various folk who 'knew'. One was a deacon — and, yes, he *did* direct us to the church. Unfortunately it was his, and not ours, and while we stood outside, surrounded by hordes of village children, along swept a well-maintained vehicle, which pulled up with a flourish to let out a team of Americans, who *were* in the right place.

Time and again we piled out to push the Transit Van out of the sand, wheels spinning, sand flying into our mouths, and *limputas* (African cloth) dropping off. Sheer obstinacy, rather than devotion to duty, kept us struggling, until finally we hit the right road and reached the church, an attractive building, with the roof missing.

From time to time we had to pause for planes to pass. Unfortunately, the

'I wondered when I'd find the freedom to share thoughts with others in their own language'

congregation had been there since 8.30 am, so our carefully-planned service was whittled down to half an hour, and the longest part was the hand-shaking afterwards.

There were problems. For instance, some sort of bug visited the Mission, and one by one folk began to drop. Babies and everyone else had sleepless nights. It left us before the course ended, which was a blessing.

What's Kikongo like?

On the last morning of our three weeks there at Kinshasa, just before the examination for the more advanced, and the straightforward test for us beginners, Pasteur Baengenga took morning prayers A colleague from Yakusu, he was at Kinshasa on his way to France, for four years' study. He had been the 'conversation teacher' for the top group. It didn't do much for my confidence when I couldn't even sort out that he had said, 'Luke chapter 14' let alone the verses following. I trailed out to the classroom, wondering just when I'd find the freedom to share thoughts with others, in their own language. And folk say Lingala's easy, so what the Kikongo lot went through, I can't imagine.

And then, in the evening, time to relax, a special last meal, to remember, when fresh meat and vegetables are hard to find, a concert revealing hidden depths and an epilogue from Sue, underlining what we'd all been feeling. She said that the first priority for each of us is not to be a star linguist, nor even a brilliant doctor or an irresistible teacher, but to be faithful to the Lord, to keep close to Him and to guard our times with His word, so that the channels can be kept open for His love to escape into the world.

□

Only when we are fluent can we reach out to share the Good News

'The students were able to visit local churches'

Sue Evans — teaching the Lingala Language School

I WONDER if the people at home really appreciate what the new missionary goes through trying to learn a new language.

My mother and father visited me in Zaire three years ago and I still remember standing amused, some distance away, listening to my mother speaking, in English, slowly and loudly to a Zairean, convinced that eventually he *would* understand!

The British are perhaps worse than most in learning a language, because English is so widely understood. Some 'plod' through French and German at school but few come away speaking it fluently. The average African speaks four or five languages and it does not in any way seem related to how intelligent he is.

After surviving six to nine months of French in Brussels the new missionary arrives in Kinshasa to find that the official language of Zaire helps little when chatting with village folk. There are over 200 languages in Zaire and many dialects, but where BMS works our missionaries are expected to know Lingala to the North of Kinshasa and Kikongo – to the South.

It has been my privilege for the last two years to teach the Lingala Language School in the capital Kinshasa. This year's language school was held from 18 July to 6 August. A total of 27 missionaries and 10 children arrived from as far as Kisangani in the North and Kimpese in the South to the joint Lingala/Kikongo school at the mission in Kinshasa. It was a time of learning, but also of sharing. Various problems needed to be talked over, since all the missionaries were in their first term of service.

Three weeks of good food, a cooler climate and good fellowship does wonders for language learning – thus some come away having passed their first or second language examination! During this time, the missionaries in various teams are able to visit the local churches, and with trembling knees lead, pray or even preach for the first time in Lingala or Kikongo – quite an experience!

Do pray for missionaries in their first term of service as they face this formidable task of language study. Some find it easier than others, but for most it is hard, frustrating and time-consuming. However it is only when we are fluent in any language that we can reach out to those folk to whom we go to serve and share the good news of Jesus Christ.

GOD'S 'YES'

'There is no greater joy than being at the heart of God's will'

John and Maria Dyer

John and Maria Dyer

WE said, 'NO', but GOD said, 'YES'. One of the most important areas of Christian life and witness is that of Guidance. People often say, 'If only God's will were as plain as it is for you.' Even as a missionary you still have to work out God's will in terms of daily service. Your exact place of work and its nature requires the same strenuous prayer as for anyone who feels called to stay at home.

Guajara Mirim may not be familiar to all who read this magazine, but hopefully, it will become increasingly so as time goes by. It is a town about the size of Salisbury, situated in the North-West of Brazil on the border with Bolivia. It lies on the east side of the River Mamore in the Amazon Basin.

We had been asked to consider this town as a possible new location some 12 months before we came home on furlough. Having made a short visit there, we decided to decline the offer. Now one thing we have learned over the years is that the opinions of Christian friends and colleagues are often the means by which God makes plain His purpose for us. Certainly, it is a perilous thing to ignore what others have to say.

Others were quite sure

Having nearly completed a very satisfying first term of service in Vilhena, Rondônia and knowing that our work there had reached the point when a Brazilian could take over, we were aware that a different location was inevitable on our return to Brazil. That much was clear, at least.

However, while we were still unclear as to our exact place of work in the future, other people it seemed, were quite sure where that should be. First, a letter from the Baptist Convention of Rondônia/Acre and then one from the church in Guajara Mirim formally inviting us to work there on our return to Brazil, adding, for good measure, that this they felt was God's will for them and for us.

Now, when we left the church in Vilhena, only three months after it was inaugurated as a church, some people asked if this could be the right thing to do. We responded confidently that if it was right for us (and we felt it was, as furlough was already overdue) then it must be right for the church. So how could we deny the claim of the church in Guajara Mirim and the Baptist Convention of Rondônia/Acre, based as it was on the same principles of guidance as our own.

Our return to Brazil was then delayed due to the arrival of our first child. Perhaps this would cause them to change their minds and seek another pastor to fill the vacancy in Guajara Mirim and at the same time confirm our own misgivings concerning that particular location. No, not even that. Word came back that this was where they wanted us and were prepared to wait until we could come. In fact, arrangements had been made to move our furniture and personal effects to Porto Velho, the capital, as a preliminary to their eventual removal to Guajara Mirim. One is reminded that in the past there are to be found those of God's servants who have accepted the inevitable only after a show of extreme reluctance.

An emphatic 'Yes'!

God's 'Yes' surely emphatic and left us in no doubt as to the direction in which He was leading us. That in itself gives rise to great excitement as we see His plan unfolding. It also provides a sure basis upon which to build our hopes for the work to which He has called us. God's guidance is always clear when it comes, if only we have eyes to see it and equally important, faith to follow and obey.

Guajara Mirim is an isolated spot on the vast continent of South America and yet, we believe, the stage upon which He will perform signs and wonders in our midst. The challenge is different from that of our previous location in Vilhena. There we were involved in a work of replanting a church in transit as people moved NW in search of a new and better life. The task in Guajara Mirim is to rebuild the spiritual life of a church which has experienced difficulties in the recent past. Our initial reluctance to go there was based on a concern not to become involved in a situation that might bring more heartache than joy. Yet, as we know, there is no greater joy than being at the heart of God's will and purpose for our lives, whatever that might be, wherever it might lead. With that assurance we gladly offer ourselves to this new task in His service.

I had to learn the hard way that God is not always in agreement with what I want and that at times I must be willing to go His way and not my own — Chris Spencer

IN the summer of 1976 I returned to England after several years as a teacher in the church secondary school at Upoto. I felt that, amongst other things, I had learnt that I had no great love of teaching, and no great love for Africa. I returned home in joyful anticipation of the delights of life in England, and with a firm determination *never* to return to Zaire.

Eighteen months later I was still anticipating a life in England. By then I had started training for the ministry, and was also engaged (to another missionary). As I was on the spot, I was asked if I would help with the local BMS deputation weekend, and a kind soul at BMS headquarters arranged for Christine to be a part of that same deputation. (It has been suggested that BMS really stands for the Baptist Marriage Society.) We think that that particular weekend should have a place in the record book, as there cannot be many other deputations during which two members of the deputation team were called to the mission field!

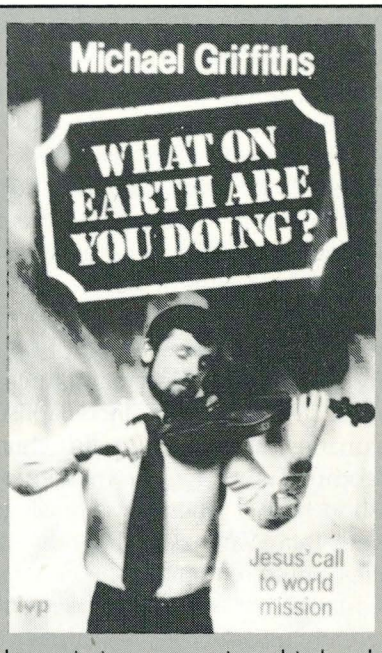
What was said to make us decide that we should return to Zaire? Actually, it was a talk about the needs of the church in Trinidad — and I still don't know what that talk had got to do with the way we felt. However, it left us both strongly convinced that we should return to Zaire when I finished my training. I still didn't like the idea of going back, but I felt that I really had no option — my determination not to return didn't seem strong enough to overcome God's insistence that I should return.

As is often quoted, 'The best laid plans of mice and men go oft astray.' I cannot, of course, speak for the mice, but I have learnt that it is true for men.
I tell this as a rather amusing story, but there is a serious side to it. It is a great temptation for all Christians to make their own plans in the conviction that what they, personally want is also what God wants of them. I had to learn the hard way that God is not always in agreement with what I want, and that at times I must be willing to go His way, and not my own. It can be a hard, and even a painful experience — but with the benefit of hindsight it is possible to see that God's way was, in fact, the right way.

'What on earth are you doing?'

by Michael Griffiths

Published by IVP £1.25



THE COVER of this book shows a young man, with eyes shut, fiddling dreamily away against a background of flame.

By contrast the book itself is very practical. In the preface the author writes: 'This is a straightforward book about contemporary missionary work. It is intended to motivate, inform, reassure and challenge Christians. There is a continuing need for substantial numbers of them to have countries where the number of churches and believers is relatively high, to help build new congregations where Christians are few and thinly spread.'

Working with this statement, Michael Griffiths starts with the nature of God, an outgoing God, and some of the questions of today's world about the need for mission ('Are people all right as they are?'); the nature of mission ('What do missionaries do?'); the quality of obedience ('What will it cost?'). He explores in realistic terms the nature of sacrifice today, defining it as:

> Loss of cultural privilege and status
> Loss of security and health
> Loss of standard of living
> Loss of family and friends
> Loss of life itself.

In every aspect the author illustrates from the Bible and from his own wide missionary experience, leading the reader at the end to face the question 'Am I called?'

Each chapter commences with an objective; it finishes with a 'check' and an opportunity for thoughtful prayer.

If you wonder whether you are being called to missionary service, this book could well help you to reach the right conclusion in your own personal circumstances. If you need a new study book for a young people's group for this winter, this practical lively book could give you stimulating working material.

My only real criticism would be that in a day when so many technically skilled people are offering their skills to the Third World, perhaps the total emphasis on church planting might be a little restricted. . . .

A.W.T.

Rev Neville Cryer, General Director of Bible Society, talks about his visit to Africa

'What effect has the Bible had on the life of the church in Zaire?'

That was the question set for me to answer when I visited Zaire at the end of 1982. The Bible Society in England and Wales is one of the 100 Bible Societies worldwide, who together, are trying to meet the worldwide demand for the Scriptures. Zaire, in 1983, will need almost $900,000 to balance their budget. This is the amount necessary to meet the increasing demand for Scriptures in some of the 350 languages of Zaire.

Come with me to meet some of your fellow Christians in that great country. It's only just over 100 years since Baptist missionaries established the first church at Ngombe Lutete. I was reminded of this short history when I was privileged to meet Tata Wafunzku who, now in his eighties, could remember the very first missionaries. Looking at the graves of these early missionaries, reminded me of the sacrifice which they made to bring the Gospel to Zaire. Many died before they reached the age of 45.

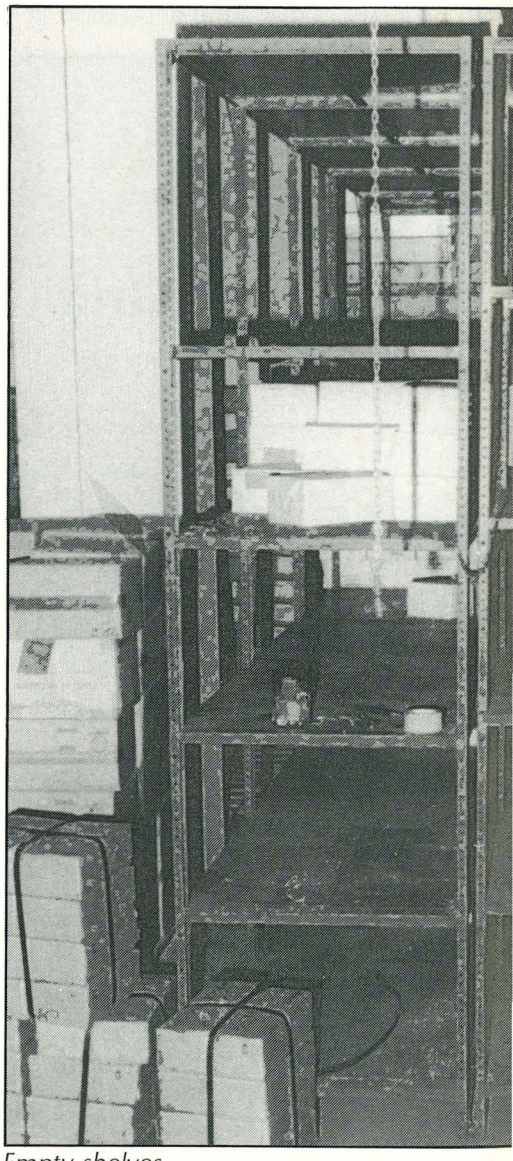
The Church has grown from 35,000 members at the end of 1945, to 350,000 today in just one region around Kinshasa. Congregations have increased because they have taken evangelism seriously. They insist that Church membership should involve not only baptism, but also a commitment to the telling of the gospel to others. Members are expected to own a Bible of their own and to read it. During a service, which I attended at Itaga church in Kinshasa, I saw that Bibles were much used in worship.

This congregation was delighted to show me their Bibles. But the Bible is also read in the home, where it is studied and used to provide the help which people need in their daily living.

Empty shelves

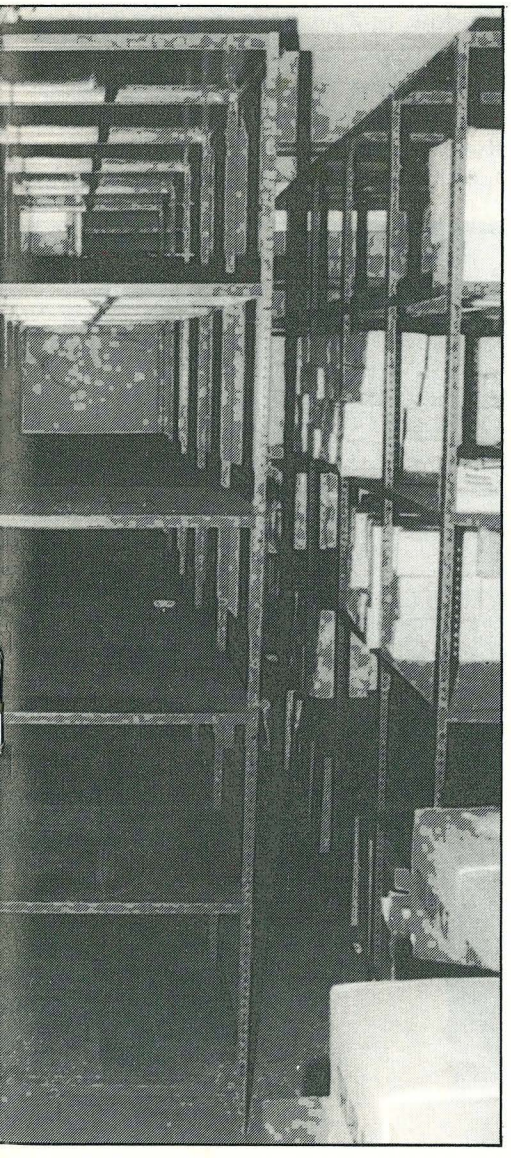
Providing these Bibles is a task to which Tata Nlandu, General Secretary of the Bible Society in Zaire, is totally dedicated. He told me, 'The demand for Bibles is such that we often have empty shelves. We have problems because the economic climate is such that it is impossible to get the foreign currency that we need to purchase more Bibles.

Tata Nlandu also has problems in providing the Bibles in the right language. Many older Christians do not want a modern translation in some of the more common languages, yet many of the words in the old translations are no longer used and are therefore not understood by the many people who are joining the Churches. The completion of a new version of the Bible in Lingala, due in 1984, will help, as Lingala is the language of the President and the army, and it is being encouraged as the national language. ▷

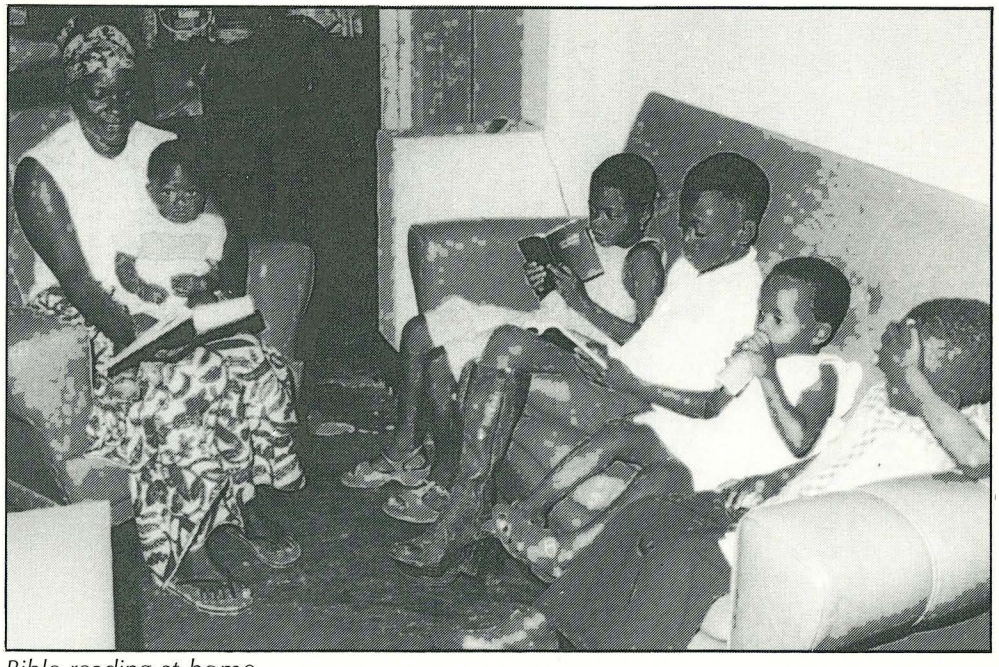


Empty shelves

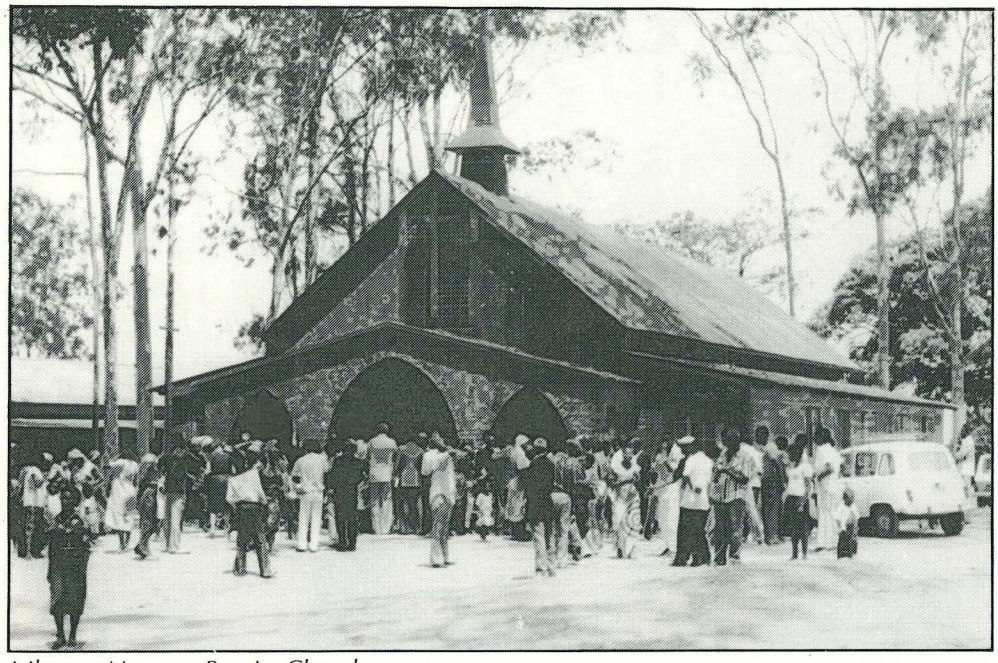
Tata Nlandu, General Secretary, Zaire Bible Society



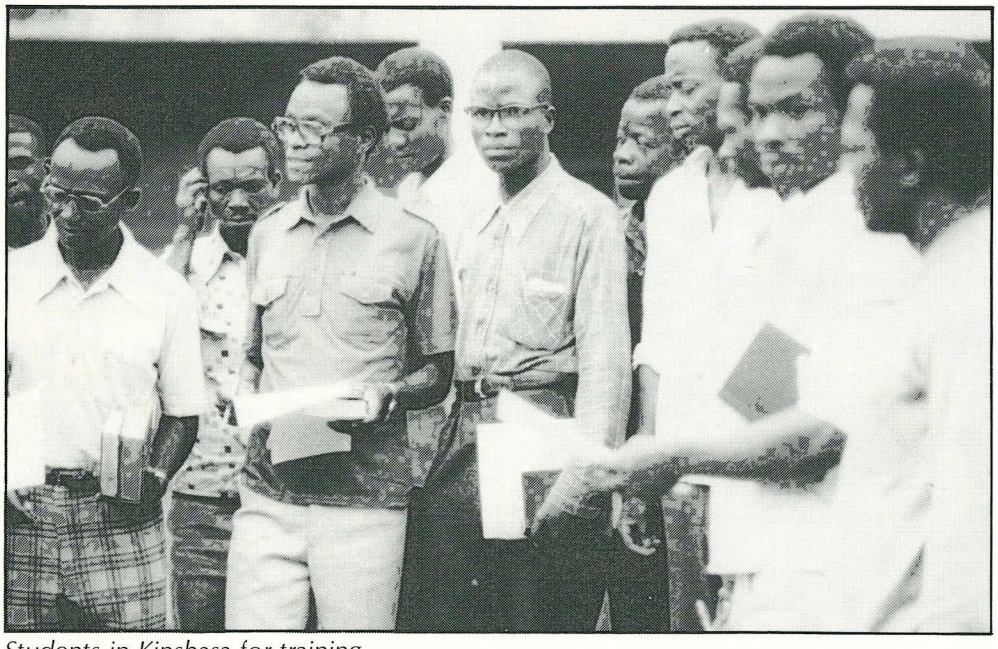
Itaga Church



Bible reading at home



Mbanza Ngungu Baptist Church



Students in Kinshasa for training

Lina looking into Bible House Window, Kinshasa

The dedication of young men and women coming to Kinshasa, to enter college to train made me think. They come from all areas with knowledge only of their own local language or languages. They arrive in Kinshasa and find that they have to learn Lingala in order to shop or travel in the city. At one theological college which I visited some of the text books are in French, but the majority are in English, so they learn these languages. The students are then expected to learn the rudiments of Hebrew and Greek! What a challenge for these young men and women who are so eager to work for the Lord.

Where are the Bibles coming from?

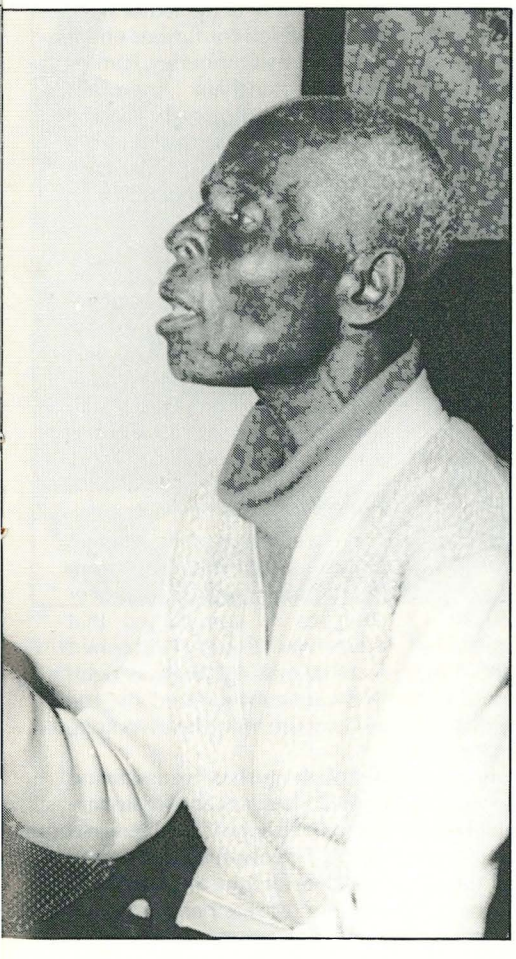
At one Church Lina told me her story. She had been a girl about town and had become very dissatisfied with her life. She had many boyfriends and often went out drinking and dancing. Lina continues, 'One day as I passed Bible House in Kinshasa I noticed some drawings in the window, of Zairians reading the Bible. Underneath one of the pictures I saw a notice asking "Why not read the Bible?" So I went into the shop and talked to the girl behind the counter. "I need help," I said. "I want some purpose to my

Some love the older versions

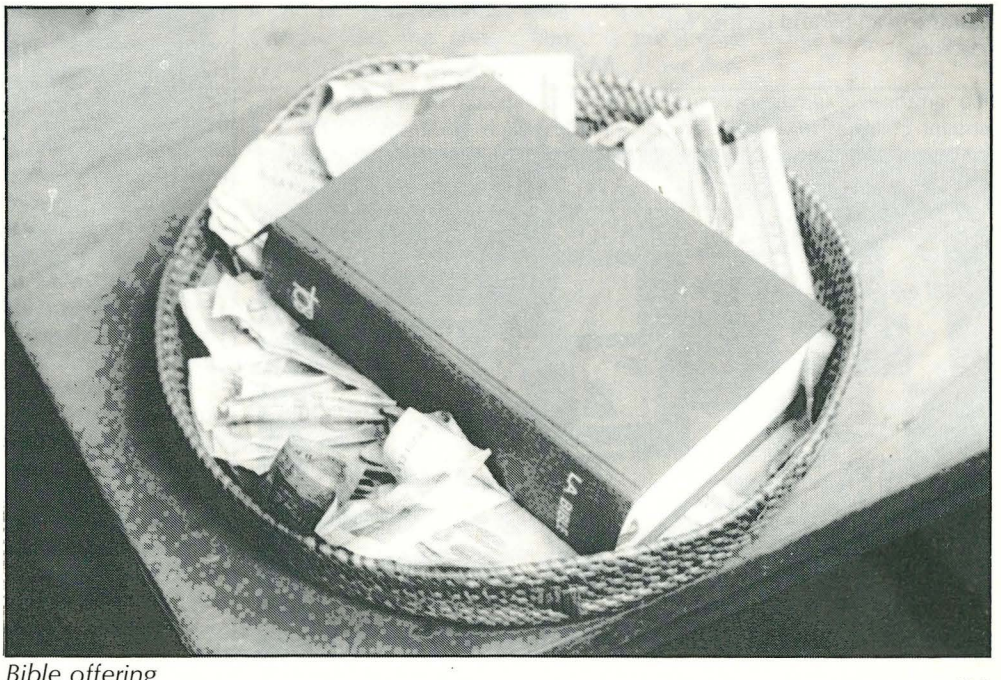
life." The girl asked whether I would like to read one of the Gospels in Lingala. She marked in the gospel some passages that had helped her. I took the book and read it. I returned some two weeks later for another gospel and eventually I bought the whole New Testament in Lingala. I have come to Jesus through the Bible. But where are enough Bibles going to come from for all the other girls like me?'

Bibles are needed in the churches, for evangelism, for the Christians and for those who are searching for a purpose in the country of Zaire today. At one church I saw a collection plate with a Bible given as a part of the offering, given so that one who could not afford, might have. This spoke to me of the love and concern of the Christians in Zaire for their fellow Christians. I left Zaire convinced that all the Bibles which can be supplied will be effectively used.

We in Bible Society hope that through our programme *Africa Bible Challenge,* we shall be able to show Christians in this country, the ways in which they can share their riches with their fellow Christians in Zaire, as well as enabling them to learn more of the exciting story of the growing Church in Africa. □



'I have come to Jesus through the Bible'



Bible offering

MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

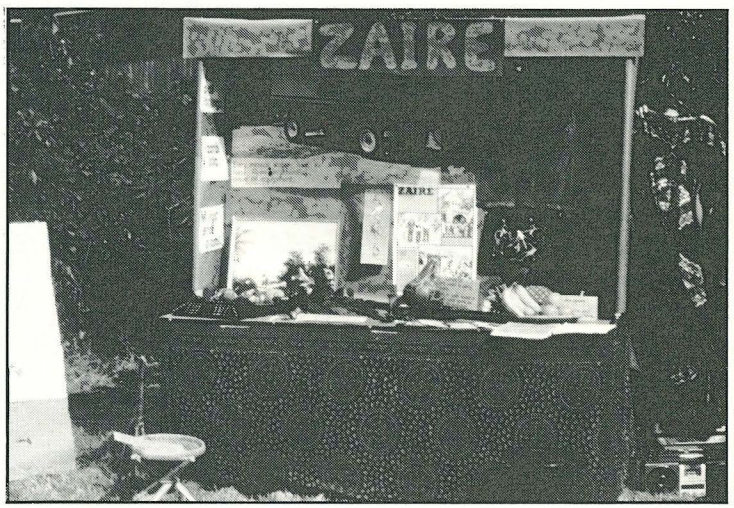
Informing or Welcoming?

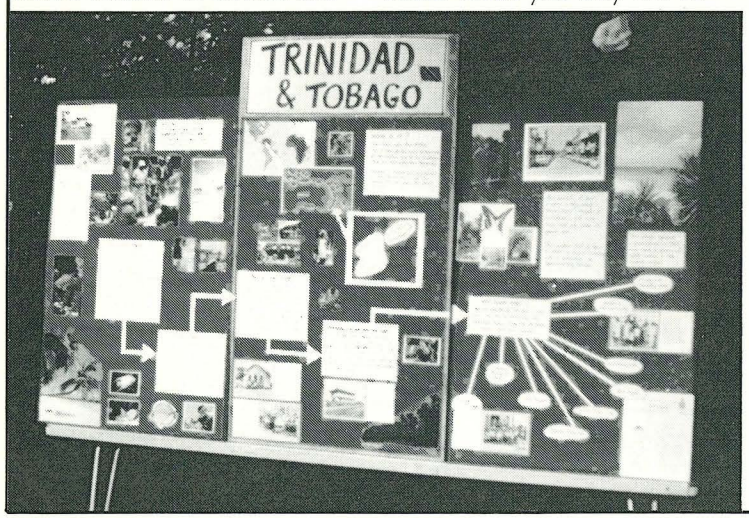
WHEN WOKINGHAM and District Council of Baptist Churches considered its reply to the General Secretary's request for information on the value of deputation, it conceived a week-end with differences in which the churches and the families within them could participate.

The Missionary Carnival . . . took off at the end of 1982 and, like topsy, it just grew! Five churches volunteered to adopt certain areas of BMS interest. Camberley's Chinese members explored the new possibilities appearing there. Wokingham took on Zaire, as the families of Dr and Mrs Stagles and Caroline Jenkinson reckoned that they could be informative about the area. Brazil landed at Frimley's feet — they don't yet have a church porch — due to an erroneous comment. Crowthorne decided it needed help in the form of Vera Pike's experience and volunteered India, whilst Easthampstead decided Trinidad needed some long overdue promotion. Each church then spent the months leading up to the event in collecting display items to exhibit and recipes for cooking.

To arrange a family occasion meant children to involve and occupy. This became a major concern. Colouring in display posters prior to the event gave them awareness, food never fails to interest children and the need to move from stall to stall swopping corners of tickets for interesting items to eat slowed the consumption rate somewhat! One lady commented on how much she enjoyed the food saying that she thought she could live happily on a Brazilian diet — I suspect she didn't get much further than that particular stall!

In fact when a Crowthorne member offered his 'pick-your-own' strawberries at half price for the occasion, wild horses couldn't keep the Easthampstead youngsters from his fields. They also prepared and served over 20 lbs of this thoroughly English dish! But, what of the others — some prepared and wore costumes for which they had done some research and Mrs Gillian Jones, wife of this year's District Chairman devised a questionnaire sheet on both display items and people present.





Missionaries

This brings us to a question about which you may still be wondering. Did we have any Missionaries present and was there any relevant opportunity for them? Indeed, yes, on both counts. We had six missionaries and Pastor Bombimbo who was on a short visit to this country. Before you accuse us of greed — we are 12 churches! We are also fortunate in that there is the sort of accommodation which allowed the missionaries to bring their families.

The missionaries who came were: Adrian and Sylvia Hopkins, with their 3 children, Geoffrey and Elsie Grose, with their daughter, and Peter and Margaret Goodall. Pastor Bombimbo was closely followed by Ruth Murley — not to speak — but since her parents 'belong' to Frimley she was pleased to come and translate for him.

The afternoon began at 4.30 pm but was a very interrupted affair! The missionaries although invited to be late chose to come and see. The Post Office almost won by failing to deliver one direction map so the non-recipients had to search us out and then found the car park full!

Our Chairman interviewed the missionaries to prevent anonymity. Frimley managed to supply a professional public address system so they had to be given a hearing! Items were also provided for further entertainment by Camberley, Frimley and Wokingham members whilst Easthampstead invited a genuine West Indian choir from St Margaret's and St George's United Reformed and Moravian Church in Harlesden.

The costumes turned out to be excellent examples of National Costume for which the Missionary Team awarded first prize to Hartley Wintney young People on the grounds of the work they had put in and the accuracy achieved.

Flaws

There were flaws in the arrangements! One member from Basingstoke — one of our newer churches — complained that there was Society Published material missing! She was right! We had concentrated on the area not the home involvement.

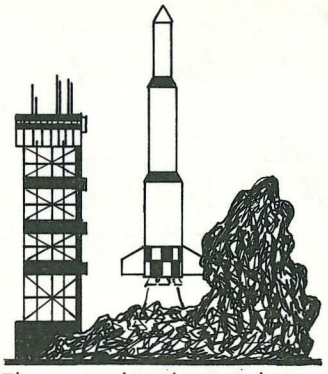
Although one has to admire and congratulate the Missionary Secretaries who stimulated so much involvement in the churches and the House Group Leaders at Easthampstead —

Lifting Off

How is the project going on your pad? The Sunday School at Ashley, New Milton in Hampshire get involved with the BMS Young People's project each year. This time they aimed to raise £100 over an eight week period for 'Launch Pad'.

Each young person was provided with a 'Smartie' tube together with a letter of explanation to the parents. They were asked to give some of their pocket money and parents, grandparents, aunts and uncles were asked to encourage the children.

The aim was for them to fill at least one tube with pennies. Some were more venturesome — grandparents provided an empty Steradent tube (is there a subtle link here between Smarties and false teeth?). Each class made a rocket, out of washing-up liquid containers, and filled it with the pennies (rocket fuel) and other coins of the realm.



There was also a large rocket on a launch-pad with a gantry — the height represented £100. Each week the rocket was moved upwards and eight weeks later it cleared the gantry and they were all able to shout 'We have lift-off.'

'Some projects,' writes Beris Head from New Milton 'have captured the imagination more than others. We at Ashley are thankful to those who give us the ideas. A little effort on our part and the £18,000 for the YP project should be reached in no time at all. Incidentally we find that many not so young are young at heart and we are grateful for their encouragement and support.'

who as host church discovered they were involved in much preliminary preparation of grounds and building.

If the missionaries felt, and I have no evidence that they did, entertained on the Saturday; they certainly did the work on the Sunday. This was a much more traditional arrangement but with a district covering more than 400 square miles and strange service times, many of the speakers were able to contribute to three services and five of the seven contributed to a Young People's get together. We were indeed blessed by the contribution they were able to make.

Madeline Diver

Stamps for Sale

The BMS Stamp Bureau has a number of Commonwealth and foreign stamp collections for sale. Any interested collector, who would also welcome the opportunity to support BMS funds, is invited to write to Mr David Hammond, 19 Hampton Hill, Wellington, Telford, Shropshire TF1 2EP, who will give details of the collections available and their price.

The Bureau is also willing to accept donations of stamps — accumulations, lots, entire collections and so on. The proceeds from the sale of the stamps goes to benefit the work of the BMS overseas.

Sympathy

THE SOCIETY was sad to hear of the death of the Rev Ray Schaefer the Overseas Secretary of the Australian Baptist Missionary Society. He and his wife June were killed when the MAF plane in which they were flying crashed in Irian Jaya on 11 July. They had been married for two years. The American MAF pilot Mr Arland Klinberg was also killed in the accident.

Ray Schaefer served in Bangladesh for 23 years and was well known to his BMS colleagues there. He returned home to Australia about four years ago because of his first wife's illness, and was appointed acting Overseas Secretary for the ABMS in August last year.

The BMS has written to its Australian sister society expressing sympathy.

Gandhi

Bishop Maqbul of the Delhi Diocese of the Church of North India has recently written in his *News Letter* about the film *Gandhi*.

'I have recently been tremendously impressed by the film *Gandhi* and I urge Pastorates to make up groups to go and see it and then discuss it together. Gandhiji really showed what it was like to live out the Christian life in the 20th century. I was deeply disturbed by the film, as it is not only about what Gandhiji did, but also a film about what we have NOT done. We seem to have missed the way somehow.

'Gandhiji's insistence that there should be no compromise with evil even in a good cause, and his vision that moral right must triumph, was not just an ideal in the mind, but something that he lived out in the real World of bureaucracy, strikes, politics and law-courts . . . a good occasion for us to consider our own lifestyle, and see how we can live lives that are recognisably Christian in the India of today. May God bless you and give us the strength to live more nearly as we pray.'

Loving Care

ONE DAY last October a little baby, Senowra, was brought to Kodamthali Clinic in Bangladesh. She was just a few months old when her mother died, and had been looked after by her eight year old sister. Since then the sister has regularly brought her to the clinic each week.

Sue Headlam writes: 'The happy news is that she is now 14 months old and quite chubby. Her older sister doesn't seem to grow at all, but brings her to the clinic each week and lovingly cares for her day and night at home.'

MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

A sad reflection on our times

From Joyce Rigden-Green

I DEEPLY regret that Mr and Mrs Clements-Jewery were distressed by my article in the July *Missionary Herald*. I confess to some surprise that anything so pleasant and so universally liked as chocolate should be considered offensive, especially as Zairians themselves often use *petit chocolat* as an endearment. If it was the indication of colour which caused offence, then Mr Clements-Jewery would have done better to describe the children as 'African' rather than 'black'. It so happens that 'chocolate' was a more accurate indication of colour and the best way to bring out the difference between a healthy African child and one suffering from anaemia. It also seemed the most telling way to make the point that we have to 'love and let go'. When we cling to something so often it is destroyed or at the least diverted from its proper destiny. It is a sad reflection on our times that many things which are said and done in all innocence are deemed by some to have undertones of racism or discrimination; and this we must all regret.

Concerning the final criticism that the article 'will do the reputation of the BMS no good at home or overseas'; it is rare indeed that anything written offends no-one at all, and I would feel that the reputation of a Society which has so many years of sacrificial service behind it would hardly rest on one article but rather on the continual compassionate reporting of facts and needs and the way in which these are met.

I would like to go on to make three points which I see as relevant to the situation today.

As *Christians* we should be positive and constructive in the face of insult or injustice, instead of negative and deploring, seeking always to be catalysts for reconciliation where friction or divisions exist. Sometimes we make trouble by rushing to the defence of someone we feel is being slighted instead of letting the person express his own feelings which may not even have been ruffled.

As *parents* we should realize that young children are rarely aware of differences in colour or condition in themselves or others, and remember that they quickly and unconsciously pick up attitudes and anxieties sensed in us. Sadly, so often the very things we wish to guard them from become perpetuated in them. If parents are embarrassed by and try to hide from their child any difference of handicap or colour, the child will feel his *otherness* and become self-conscious, sometimes even feeling guilty, and not knowing self-respect; if, however differences are acknowledged the child accepts his *individuality* and *gains* self-respect.

As *Christian parents* we need to open our children's eyes to the richness of their inheritance in Christ; we need to teach them that life brings much that is hard to face and we need to train them to 'put on the whole armour of God'. With such preparation they will be able to meet anything that life brings whether it be sickness, disappointment or discrimination of any sort, and be 'more than conquerors'.

We very rightly try to protect our children, but such protection lasts only as long as *we* live. We give them a priceless treasure if we teach them to rely on God. *His* protection lasts *as long as they live.*

I commend the following prayer which, learnt as a young girl, has been a great help to me through the years.

Grant unto us, O Lord the royalty of inward happiness and the serenity which comes from living close to Thee. Daily renew in us the sense of joy, and let Thy eternal spirit dwell in our souls and bodies, filling every corner of our hearts with light and gladness: so that, bearing about with us the infection of a good courage, we may be diffusers of life, and meet all that comes, of good or ill, even death itself, with gallant and high-hearted happiness; giving Thee thanks always for all things.

JOYCE RIGDEN-GREEN,
Leeds.

An Exaggerated Interpretation

From Miss Evelyn G Darker

REGARDING the letter 'Unfortunate', ('Talkback', September *Herald*) I cannot for the life of me understand what the Rev Philip Clements-Jewery finds so offensive in describing two Zairian infants as 'Chocolate Babies'. Would it have helped if they had been described as 'Chocolate-coloured Babies'?

When I was young a certain shade used in dress materials was called 'Nigger-brown', and no-one thought anything wrong with that description. That would now-a-days, and rightly, be regarded as offensive and is never used, but what is wrong with the word 'chocolate'? It is the name of a nutritious and palatable food, not something obnoxious or poisonous. I myself thought the article quite charming and moving, and can only conclude that the Rev Clements-Jewery, as the parent of an adopted mixed-race child, has some very special reason for placing, what seemed, an exaggerated interpretation of two ordinary words into the prominence of *The Missionary Herald.*

Yours in defence of Joyce Rigden-Green,

EVELYN G DARKER,
London W4

Norman Ellis rounds off the recent discussion on the value of short visits to India

Norman Ellis at his desk in the old Baptist Mission Press

A Little Knowledge

THE DISCUSSIONS in the *Herald* on visiting Christian work overseas has led to differing opinions about the value of the impressions received.

Possibly my own experiences are relevant, as a visitor and a 'host'. My service in the BMS was from 1931 to 1962, apart from six years in the Indian Army during the Second World War. Most of the time was spent at the Baptist Mission Press, Calcutta, with service in Orissa and what is now Bangladesh.

I took every opportunity to see village and town work on the spot, often joining in (but not in hospitals!).

As an international airport and then Mission centre, Calcutta was a natural calling point for visitors, especially after the development of air travel. Earlier, visitors by sea were more rare.

Speedy travel

The advantage of air travel is speed, but the gradual change from West to East by sea was a big advantage. No jet lag and stepping out into the hot air of a very different environment, but an introduction, which began at Port Said, through the Suez Canal, Red Sea, Aden, Indian Ocean and a 40-hour rail journey from Bombay to Calcutta.

Nearly all Calcutta's Europeans went to see the first air mail from England and, eventually, regularly at 3 o'clock on Friday afternoons, a sea plane flew over Calcutta to Singapore, after its overnight stay in the shadow of Bally bridge, eight miles up-river on the Hooghly, a branch of the Ganges.

After the War, the visitors changed from mostly Mission friends in Calcutta either *en route* to hill holidays or to attend conferences, to a much more international range.

The Press was a 'service' agency for the National Christian Council Literature Board, advising on problems in aspects of writing, printing and publishing, and, in that context produced a quarterly journal, *The Service Forum of Christian Literature,* which went to 80 countries. We also surveyed and advised on working methods on the spot at Mission stations as wide apart as Bangalore and Mangalore in the south to Surat (in the Gujerat cotton area north of Bombay) to Mhow and Allahabad in the north and Dhaka (now Bangladesh) in the east.

This again enabled me to see Mission work in very different contexts, far away from an office desk in Calcutta.

The new visitors

The 'new' visitors included lay men and women and clergymen from many denominations and Christian societies, and others on private tours. One of several bishops is still a regular writer in the leader columns of the Saturday *Daily Telegraph.*

The times they were with us varied from the hour it took to see round the Press to several days as guests. Others stayed overnight (we had to be up very early to give them breakfast and to see they caught the first flights from Dum Dum Airport leaving around 7 a.m.).

One lady who stayed one hour saw nothing of the Press. She seated herself solidly at the other side of the desk and fired off her questions. I soon found that all she wanted was confirmation of her strongly held opinions. Alas, these were badly wrong and no number of facts would persuade her otherwise. She left in the same temper as she arrived. She wanted confirmation, not information. ▷

Inevitably, many stories of visitors circulated among missionaries. There was the very well known evangelist who complained because he had to pour the bath water over himself with a dipper from a bucket when out 'in the blue'. He left for the hill resort, where he was to speak at a convention, in an old Dakota aircraft, which leaked in a rainstorm. I've never heard of anyone else sitting in an aircraft with his umbrella up. . . .

How to form wrong judgments

Most visitors, unless on business, came in the very pleasant cold weather. And this was one way to form some wrong judgments, like the eminent visitor to an Orissa station who said how fortunate missionaries were to live in such a lovely climate. Then there was the Antipodean visitor who reported officially to his Society on the same lines, so possible improvements to Mission property were not undertaken.

On the other hand, there was the eminent New Zealander, who informed us that he was visiting his Society's stations (the Press acted as treasurer to the Society). We suggested strongly that he came during the monsoon instead of the usual cold weather. He did, and after his tour, said, 'I've never seen so much mud in all my life. I'm glad I came now.'

A prominent visitor came to stay with a relative in the field and, after her arrival back in Calcutta, spent the whole of one morning discussing missionaries' living conditions. She returned to England determined to put the matter before her Society's General Committee. Sadly, but predictably in this instance, nothing was done.

Undoubtedly, the most striking visitor to our flat was the great literacy worker and missionary, Dr. Frank Laubach, who strode through the compound gate wearing a huge Stetson and carrying a large rolled chart under one arm, a typewriter in one hand and a small suitcase, with all his travel gear, in the other hand (he used two drip-dry shirts, one on and the other washed ready).

A humble man

We heard the sound of his typewriter at 7 a.m. and he worked through the day. At 10 p.m. he joined my wife and me and in 20 minutes went through his day's work and asked for our comments. He visited us three times and was an inspiration — a humble, deeply spiritual man, who had written a fine book on prayer.

Like the Thames Valley minister who challenged a lady missionary, of 35 years' experience in North India, at a missionary rally and who refused to accept her statements. This is one way it is dangerous.

Of all the visits, one from two Indian gentlemen when I was working in Cuttack, 250 miles south of Calcutta, was the most unusual. They asked me if I played cricket. I said I did. 'Ah then, will you please coach the Town Club?' After thinking a bit, I said I would — such is the confidence of one's early twenties. The next question *almost* stunned me. After thanking me, they asked, 'Which county did you play for in England, please?'

I leave you to find an answer to that one! □

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NOTES FOR YOUR PRAYER GUIDE

John and Maria Dyer (13 Oct), who are on furlough at the moment, will be serving at Guajara Mirim, Rondônia, on their return to Brazil in January.

Joyce Brown (17 Oct) has now left the service of the Society.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (4 August-1 September 1983)

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MISSIONARY MOVEMENTS

Arrivals

Mr S Houghton on 9 August from Bolobo, Zaire
Miss S Evans on 9 August from Yakusu, Zaire
Miss V Green on 9 August from Ngombe Lutete, Zaire
Dr S Roberts on 10 August from Ruhea, Bangladesh

Departures

Miss C Cox on 3 August to Kinshasa, Zaire
Mr and Mrs F Gouthwaite and family on 12 August to Potinga, Brazil
Rev G & Mrs Grose on 15 August to Delhi, India
Mr and Mrs M Abbott and family on 21 August to IME, Kimpese, Zaire
Miss R Montacute on 21 August to Kinshasa, Zaire
Miss C Trundle on 21 August to Pimu, Zaire
Miss N Beale on 21 August to Upoto, Zaire
Miss J Sargent on 22 August to Udayagiri, India

Births

On 12 August at Stockton-on-Tees, to **Mr and Mrs C Laver,** a son, **Philip Benjamin**
On 16 August in Zaire, to **Mr and Mrs L Alexander,** a son, **David James**

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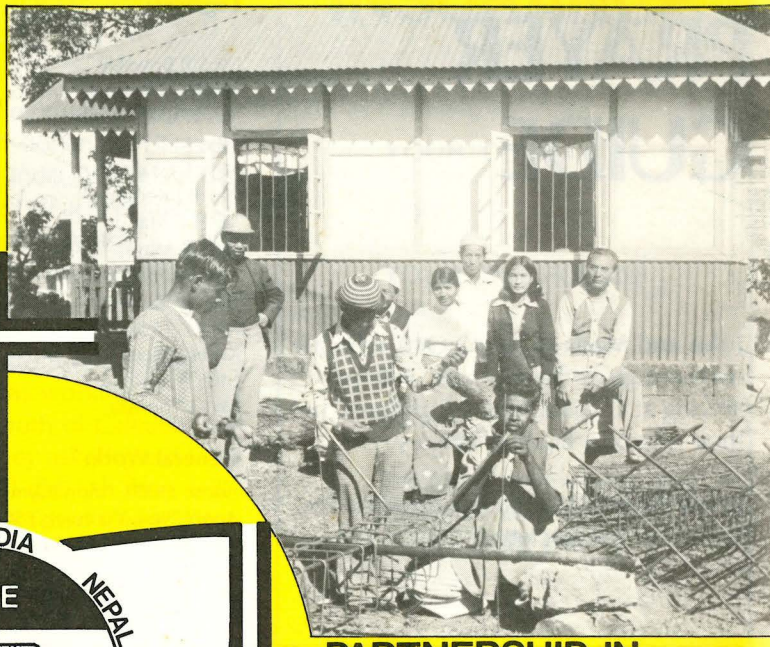

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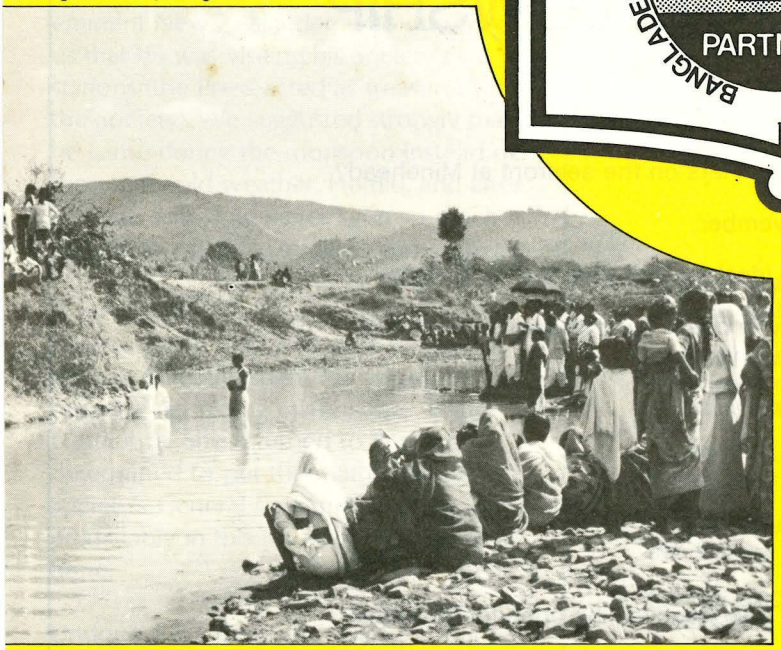

PARTNERSHIP WITH A UNITED CHURCH
Baptism in Kond Hills, Church of North India

PARTNERSHIP WITH OTHER MISSIONARY SOCIETIES
Missionaries from different societies at worship, Tansen, Nepal

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WHAT FUTURE FOR THE CHURCH IN HONG KONG?

NOVEMBER 1983

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Hong Kong's future

We share in the work of the Church in:

Angola
Bangladesh
Brazil
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

COMMENT

HAVE we in the churches come to grips with the new kind of world in which we live? Are we facing up to the challenges of today's 'one world' of which we are part? Are we geared up to accept the need to change our approach to living and working within a multi-racial and multi-cultural community, not just on our doorstep, but worldwide?

In this edition of the *Herald* Rosemary Williams tells the story of a conversion away from the Christian faith to Islam, and of a re-conversion to the Sikh religion. It is timely to remind ourselves that we are not the only folk around.

Growth

Perhaps we have remained cosedly content for too long, lulled by stories of church growth around the world. It is, of course, good to read about increases in the world Christian population. We are told that there is an average net increase of 64,000 new Christians each day, and that numerically the Church is increasing in size each year. Today there are just over one billion active practising church members.

Unfortunately statistics can only tell part of the story. Such figures of growth represent the difference between births among the Christian communities and the deaths of Christians. We also have to take into account the many folk, like the girl in Rosemary Williams' article, who defect, or who, born within a Christian family, never come to a living faith themselves.

Decline

It seems that after more than a century of real growth, the Church is just beginning to lose ground. The world population growth is too rapid for the Church to keep up. The Church is growing each year, but proportionally it represents a declining percentage of the world population.

Statistically Christians represent about one third of the total world population, although only 23 percent could be described as active. The next biggest world faith is Islam with 17 percent, followed by Hinduism, 13 percent, and Buddhism at 8 percent.

Alongside the traditional world faiths a new group has mushroomed. More than 20 percent of the world population is now atheist or agnostic, and it is growing at the rate of eight and a half million each year.

Another point to note is that just at the time when the missionary ardour of our churches seems to be on the decline, other religions are taking up a more aggressively missionary stance. In fact Moslems have been studying Christian missionary methods in order to model some of their activities in the continent of Europe.

So where does that leave us? Do we accept the challenge? We would say yes, because the missionary job of the Church will remain as long as the Church exists. That is her reason for being, to make known in worship, witness and service the loving, saving acts of God through His Son Jesus Christ. If we cease to 'let the whole world know' we cease to be His Church.

If you read the pages of the *Herald* each month, you will read of how British churches, through the BMS are in partnership with Christians overseas and so actively involved today in presenting the challenge of Jesus Christ to the world. But that partnership needs to grow if decline is to be arrested.

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What future for Hong Kong's Church?

WHAT is going to happen to the Church in Hong Kong? As the British Government negotiates with China over the future status of the colony, church leaders are making preparations for the day when Hong Kong becomes part of the Chinese People's Republic.

The 99 year lease, which Britain holds on the New Territories, expires on 30 June, 1997, but China is taking this opportunity to discuss the future position of the whole of Hong Kong. Most folk fully expect that it will become part of China well before 1997. So what are the implications for the Christian community?

The BMS no longer has any workers in the colony, since the return of Dorothy Smith last year, but there is still a large missionary contingent there. In fact some missionary organizations have their headquarters in Hong Kong. The real question is not whether missionaries will be allowed to stay, but whether they *ought* to remain.

In 1950-51 all foreign missionaries in China were so hampered and restricted in their activities that they were virtually forced to leave the country. Some have seen this as the time when the Chinese church came of age. Isolated from all foreign influences it has emerged, through suppression and persecution, stronger than before. It is now a truly Chinese church without the denominationalism which is the hallmark of the Church in the west.

Nevertheless Christianity exists in China under severe restrictions and the question is whether Christians in Hong Kong will have to conform to the Chinese pattern when China has sovereignty over the area.

Seminar

Earlier this year the Fellowship of China Ministries organized a seminar for the missionary community in Hong Kong. They heard papers on the Chinese Church and later they met again to discuss mission strategy.

Some people were very pessimistic about the future, believing that there was no hope for the Christian missions. Others felt that nothing could hamper God's work which will continue in spite of all obstacles placed in its path.

Most, however, sought to come to grips with the political realities and to see how God works through history. Several felt that the future should not be regarded as closed. 'Even if we expect the worst in 1997, we must pray for change.' Of course everyone in Hong Kong does expect a change by 1997, but the nature of that change is unknown. The general feeling at the seminar was that two major alternatives lay before the Christian community in Hong Kong.

The first is a repeat of what happened in China in the 1950's. The foreign missionary community will be forced to leave and there will be pressure on the Hong Kong people to isolate themselves from foreigners.

There is a feeling that all Christian educational and charitable work and the distribution of Bibles and literature will have to stop, because this is what happened in China at the time of the revolution. Although in the former Potuguese colony of Macau the Christian schools have been allowed to retain their staff who have been severely regulated.

Differences

The second view expressed was that there are differences between the situation in the 1950's and the situation today. China is determined to become prosperous, and in order to do so she is seeking international co-operation and abandoning self-sufficiency and isolation.

Everyone agreed that there is a great challenge for Christian missions in Hong Kong. There was a call to increase efforts in church planting, and a feeling that, since Christian growth is often seen in times of crisis, there are now increased opportunities for communicating the gospel.

There is likely to be freer travel into mainland China after 1997, so the Christian population of Hong Kong will be able to witness further afield.

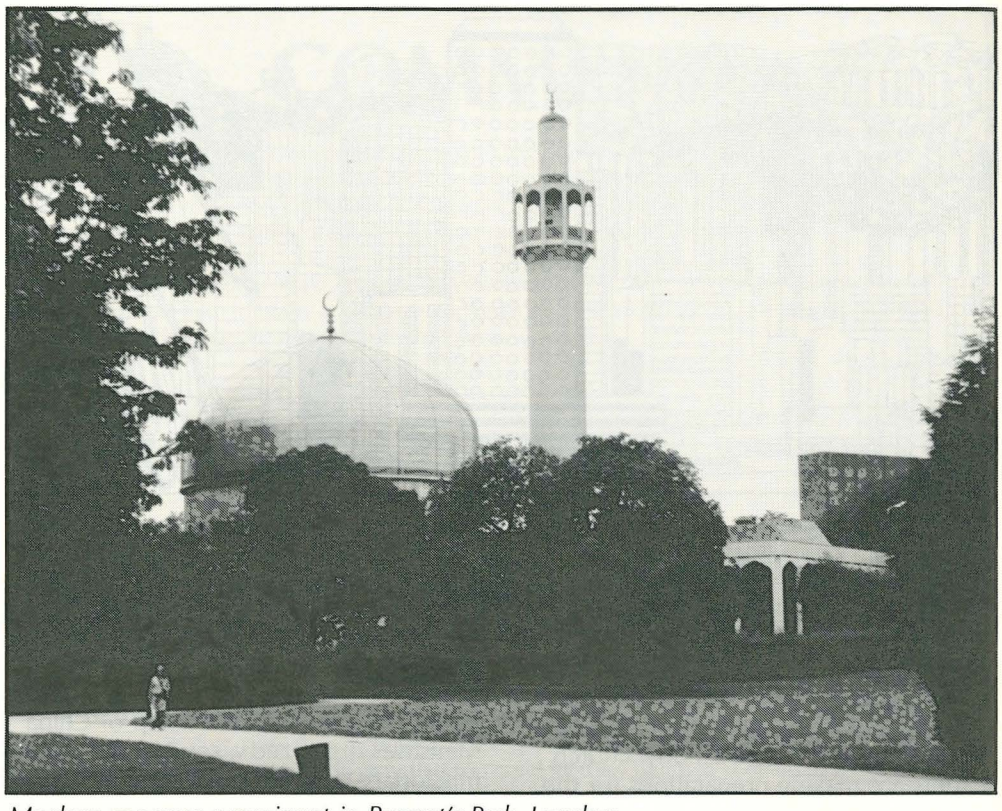
It was also felt that the time between now and 1997 should be used to prepare local Christians for a life under socialism and for a loss of some of the freedoms they now enjoy. Since the communists respect a well-organized voice, Christians need to know a greater unity and to have a better organization than at the present.

The church will be asked to conform to the standards of the church in China, so some people are arguing that the leadership of the churches must be handed over to local Chinese as soon as possible. Linked with this is the belief that it would be a good idea for the missionary community to leave well before 1997.

Some however felt that they were in Hong Kong because of the call of God and to leave because of political pressures would ignore that calling. All were nevertheless agreed that plans would have to be made for more difficult times ahead.

'In a multi cultural society converts are won away from as well as towards Christianity' –

Rosemary Williams



Moslem mosque prominent in Regent's Park, London

Seeing things from the other side

WE ARE all familiar with conversions from other religions to Christianity both in this country and overseas, and we naturally rejoice when such conversions take place. When we were working with the BMS in India we saw and heard of new Christian converts turned out of their Hindu or Muslim homes, cast off by their former friends and taking refuge with Christian families.

Recently, here in Birmingham, we have seen things the other way round. We were visiting our very good Muslim friends again and were introduced to a twenty year old white English girl wearing Muslim dress. She was living with them. She soon explained to us that she had recently taken a Muslim name, that she was learning Urdu and Arabic and studying the Koran. Our first thought was that she had met a Muslim boy and had in this way become interested in Islam. But no! She assured us she was a true convert to Islam with no ulterior motives; her family had strongly disapproved of her actions and she was temporarily being looked after by this very hospitable and helpful Muslim family.

Far from already having a boyfriend, the family was making marriage arrangements for her with a Muslim man in Leicester whom she had never heard of or seen. And what a life she will be facing, especially if like all the women folk of that family, she will be in complete purdah (rarely going outside the house and heavily veiled). Yet she was very happy and was fully convinced she was taking the right step. The family too was rejoicing, but you can imagine that for the rest of that evening we felt somewhat uneasy.

In this inner-city now we have many opportunities of making friends with those of another faith. More recently at a local wedding, we met a very charming Sikh girl and she soon engaged in quite deep conversation with us. She told us how she was twenty-five and a University graduate, in Maths and Computer studies, going on to do further research at her University here. She came from a devout Sikh family and practised her religion quite openly. In her earlier days at University she was very much influenced by some Christian friends and after much careful thought and meditation decided that she would become a Christian. This was all right at University but when she went home there were hard family conflicts and great opposition. She resisted this for a while but it eventually became too intense for her and she prayed hard that she might do the right thing. She was finally convinced that she should go back to her family's religion and for the rest of her life be the very best Sikh that she could be. Her devotion, her humility and her piety, like the Muslims', puts many of us Christians to shame.

These two incidents and several others recently, set me thinking about conversions from one religion to another. When it happens it is always an enormous step to take, and is certainly not as simplistic as some Christians imply. Also, today, we have to recognize that there is a two-way traffic. Converts are being won away from us as well as towards Christianity. This is bound to happen and we live in a multi-cultural society. I have written, in a previous article, about the joys and the blessings of getting to know people of other faiths and of discussing our religion with each other.

Much hard praying and thinking still needs to be done!

Q's Q's Q's by Deka

LETTERS from two different missionaries working in Bangladesh pose problems and questions that perhaps do not confront us in quite the same way. Some of them are questions that an individual may have to face; others highlight contrasts that present differing challenges for both the BMS and us to face.

Perhaps inevitably, but certainly very often, when we have not visited the different countries ourselves we may be tempted to think that all 'Third World' countries have the same conditions and problems before them. When we think more deeply we know this cannot be correct. Here some examples are highlighted for us:

> *There is a vast difference in Asia's and Africa's life-styles and culture. In Asia we struggle with exploding population and diminishing agricultural resource, while in Africa the small population has the immense Tropical Rain Forest resource at its disposal. A rough comparison — Zaire has five times the land area of Bangladesh and one sixth of the population. Church leaders in Bangladesh represent thousands of Christians, whereas Church leaders in Zaire represent tens of thousands of Christians.*

These disparities underline the kind of problems the BMS must take into consideration when planning policy, and allotting funds and personnel. How do you decide priorities?

Q Q Q Q Q

Some problems seem unanswerable on a human level; and when a human life may be lost because of advice and teaching ignored it is hard not to be discouraged. How does one get the teaching heard, accepted, and put into practice? What do you feel as you read the following?

> *The only son of one of our workers (a clinic worker) developed a fever — he forgot all he had learnt and went straight to two 'kobiraj' practitioners; how now will the local people believe what he says when they are sick?*

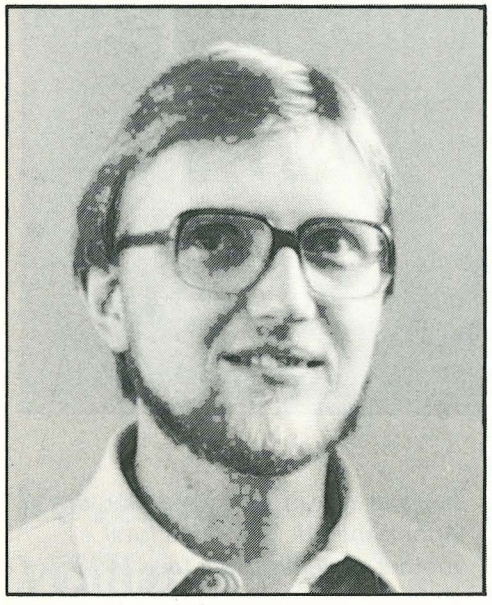
The next question is really hard.

> *Apon Saheb is a little boy of about two, though his weight is less than that of a healthy one year old. His smile is enough to break your heart, but he doesn't smile very often, malnutrition takes away all zest from life. His father brings him most days for feeding, but sometimes he takes him when he goes begging instead. Our suggestion that Apon Saheb be left with a local mother while his father tried to find work met with no success as no-one wanted to help. His mother died a few months ago of TB. His father is willing but not very able. What is Apon Saheb's future? Are we really helping or just prolonging the inevitable?*

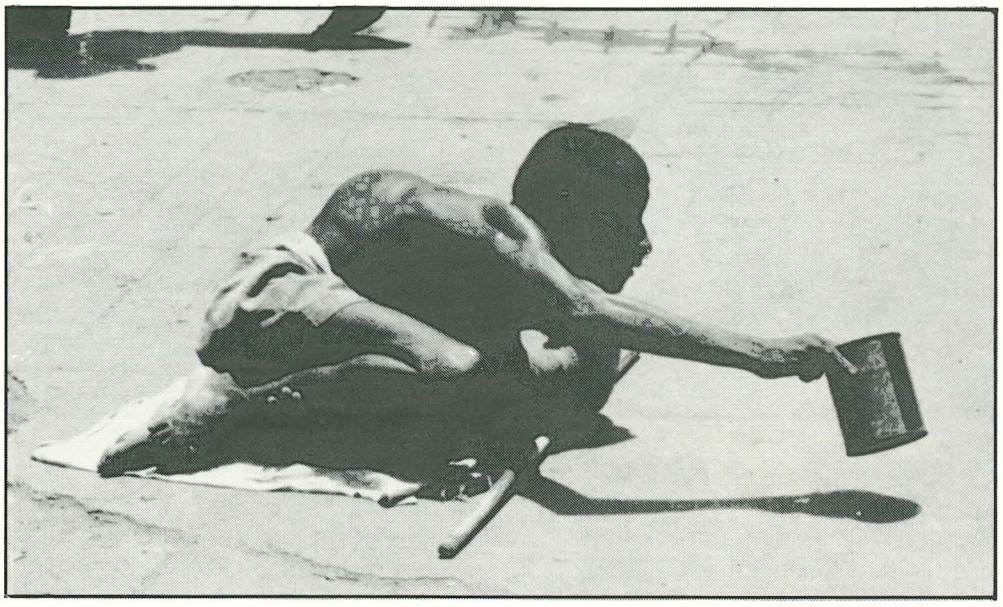
That is the kind of question that many of us may prefer to close our eyes to — in our own society the parents of a severely brain injured baby, for example, may ask themselves the same question.

There surely is no 'pat' answer to those questions, but are we awake to them? Do we listen to what they are challenging us about? Do we pray for those who have to respond to those imponderables because of the work they do?

Sue Headlam talking to a mother at an under 5's clinic



Richard Henderson Smith



The alms race

by Richard Henderson Smith

What can you do when all the time you are faced with arms outstretched begging for money?

I DELIVERED some visitors and colleagues to the airport, some twelve miles out of Chittagong town, the other day. After checking them into the departure lounge I waited in the car park, as I always do, to make sure their 'plane actually took off and they wouldn't be left stranded. As I stood there, one after the other, two mothers came to me begging. Tiny, young-old women, pale, drawn, worried – holding out their babies, each about a year old I suppose, but so thin. One had sores all over her face, the other a livid patch of impetigo surrounding his mouth. Each mother was resigned to her fate as a beggar and barely surviving as the recipients of merit-giving aims in this predominantly Muslim society. I, a doctor, on this occasion merely a taxi driver, was unequipped and about 40 miles from our hospital. But meeting these two was by no means a surprise. Had I gone to the railway station, or to a bus stand, there would have been perhaps a score of beggars including cripples, wasted or bloated children, amputees, the blind, old and not a few able-bodied men soliciting alms.

Why are the streets so full of these unfortunates? Simply because under Islam they perform a most important service in receiving the alms of believers. Alms giving is one of the 'Five Pillars' of the Muslim faith, and giving to beggars is actually a purifying act. Was not Mohammed himself once an orphan and poor? The payment of alms (for in the Koran it is described in terms of a Tax) legitimises the Muslim's ownership of his remaining property. For this reason beggars do not express any gratitude for what they receive, or else the reward which God will give to the donor may be lost.

So beggars have a definite role within this society but, by any reckoning, in performing it they are denied human dignity. They must persist in their pleas since in doing so they know that from each crowded bus (single decker with up to 100 people on board) they may collect perhaps the equivalent of $^{1}/_{2}$p or 1p.

After I had spoken to the women at the airport and given each the price of a couple of eggs I fell into conversation with the driver of the car parked next to the Mission van. It turned out that he had come to collect six very fat and extremely wealthy members of a Bangladeshi family, who had just returned from the USA. Before their arrival and after his initial, 'What is your country, where are you working?' question, he was happy to chat in Bengali. He asked me if we have any people like those beggars in our country. Thinking quickly and realising that, indeed, we do have some who are severely deprived, I answered 'No, because they can ask the Government for help'. And I realized that he was prompted to ask out of genuine ignorance and that not only had he not known ('though working for a 'jet-set' family) that the beggardom he takes for granted is not universal, but that the corollary is true. Very few of my own

countrymen appreciate the vast extent of these, the most poor, and the near completeness of their loss of human dignity throughout the South Asian Subcontinent.

Seeking to escape

As a European in such situations you are, to put it most baldly, pestered whether you pretend not to notice such unfortunates or not. So, for example, on boarding a night train, you tend to get into a first-class compartment and quickly put down the shutters. You close the door and sit in the dark, suffocating on the bunk, simply to escape the beggars, admitting only fellow travellers, ticket inspectors or a little boy selling Coca Cola until the dynamo gets going and the lights and fans come on. If you merely glance towards a beggar, curious to know why he is creeping along the road crabwise, although on his back, he will catch your, albeit fleeting interest with his professional eye and home into your ken and, like the widow, persist. You will feel ('though your head is buried in a book') perhaps like the unjust judge, deeply guilty about your seat in the bus (moving on), about your healthy family, about your satisfying job, or about the safety of knowing that home and the wider family are 'over there', secure in Britain.

What do you do? Well we began, when we first came to Bangladesh, to give coppers to almost everybody except the obviously fraudulent, just like the Muslim rich. But the motive for them is not that of showing love to those in need but to gain merit in Paradise. Soon culture-shock set in and I steadfastly set my face against the system, turned away from the suffering and refused every request for aid, without thought, but with a great deal of caring and often a nigh breaking heart.

Pretending not to notice

And now, after three years? Well, if one's on the move, without a moment to talk, I pretend not to notice, at least the beggar will be exactly where he was when my pale face flashed past, conscious that one leaves behind only perhaps a moment's disappointment that this time his ship didn't come in. But often one has got enough time to ask the beggar why he has lost his arm above the elbow (one man even had both hands cleanly chopped off at the wrists — very odd, suspicious of clan vengeance or worse, a perversion of the ancient and at present illegal Muslim laws). Or one can ask the lady how old her child is, what he eats, why he should at one and a half years now be taking solids and a little protein, sing the praises of protein and fat rich crushed peanuts. Perhaps if opportunity allows I buy a few ounces of roasted peanuts from a vendor's basket and give them to her. More often I give her 5p or 6p and advise her at least to buy one egg, cook it, and give it to the child *today*. Those pence are possibly half of what she might expect to collect in a day.

Able-bodied men I tend to encourage by pointing out that they have two good hands, two good feet, two good eyes so they should be working for their families, not begging. But I know how difficult it is for a poor, unskilled man to find work if there is none to be found in his village. So, if, for example, a man tells me he has one or two wives and several children 'only babies', after trying to encourage him I may even give him 30p or 40p, which is a full-day's wages here for a day labourer, in the hope that he might be freed, if only for today, from his beggardom, to reflect about possible alternatives. Many of our maimed leprosy patients have become beggars by profession, as it were.

What to do?

There are no social services in countries as poor as Bangladesh so beggars are everywhere here, on every station and ferry, outside every hotel, naturally in the airport carparks, footbridges in the business quarters of towns, and so often too, they beat a path to our front door. As people say here, 'What to do?'

The condition of beggars is not discussed as such in detail in the Gospels though evidently they were commonplace, hence Jesus' illustration using Lazarus, the beggar, in Luke 16. But the subject of alms giving does come up and significantly in Matthew 6, a chapter dealing largely with the subject of hypocrisy. Surely our pattern is outlined in the first four verses, where it is taken for granted that we will give to the needy; it is the manner that Jesus is discussing.

We should give as an expression of love, thus in serving the poor we will avoid the trap of serving money and things (v. 24) and perhaps find that we have been dealing with our Father God all the time.

LET THE WHOLE WORLD KNOW

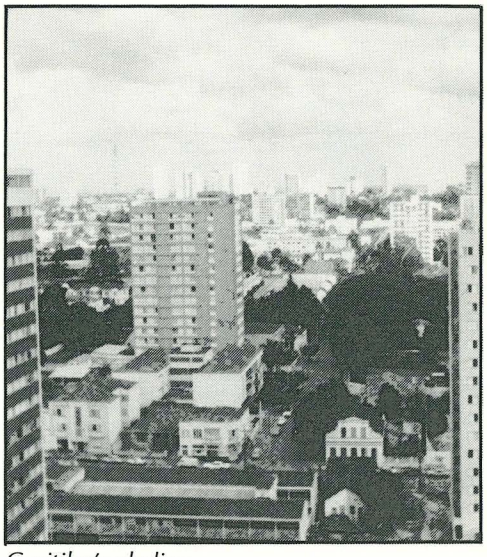
A UNITED MISSIONARY RALLY

Friday 18 November 7.30 pm
All Souls
Langham Place, London W1

Speaker:
Dr Helen Roseveare
Music:
London Emmanuel Choir

Missionary Exhibition — including BMS display — 5.00 pm — 7.15 pm

Shopping Precinct, Curitiba


Curitiba's skyline

BRIEF ENCOUNTERS IN PARANÁ

I WAS very privileged a few months ago, to have the chance of staying with some of our missionaries in southern Brazil. I was under no illusion that my whistle-stop tour could give me all but the most superficial impression of the work. Yet I found it a most rewarding experience thanks to the generous hospitality afforded to me.

Having travelled for weeks virtually on my own around Brazil, I very much looked forward to sharing some family life and leaving officialdom and bureaucracy alone for a few days. I landed at Curitiba airport and to my surprise found the concourse full of Baptists! What a welcome — but I might have guessed, not for me. One of the Brazilian pastors was retuning after a long absence and his church members were there to welcome him. It was David Grainger who was there to welcome me and take me to my hosts — the Holmwoods. But did I have the documents? Yes, as it happened, Derek Punchard had somehow got to hear that I was taking a flight from Foz do Iguaçu and found me just as I was about to board the plane for Curitiba. I was able to carry the missionary mail safely across the state of Paraná.

David and Pat Holmwood had only just moved into the fast growing district of Piraquara, some fifteen miles east of the state capital city of Curitiba. At the request of the Brazilian Baptists, David had come to assist a fellowship that had been pastorless for some time. Scarcely had I arrived than we were off through the cool evening air to David's first 'house' service. One of the members had built his own house — well almost! Some finishing touches were needed but nobody minded that the walls were rough and the windows missing. It was time for God's blessing upon the house.

So with accordion, Bible, Portuguese phrase book and faith the service was duly held. And then, no such family gathering would be complete without the slicing and eating of an enormous cake.

As we jolted our way back home beneath the twinkling eye of the Southern Cross, I had time to reflect upon my first missionary 'happening'.

Worshipping Brazilian style

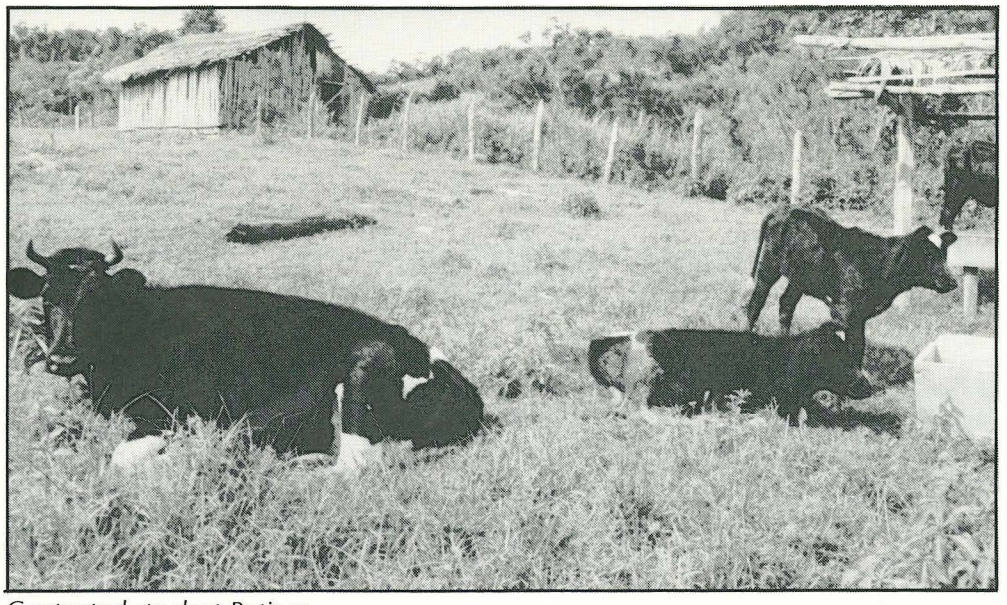
The next day was Sunday — hot and sunny, and the noise was deafening! It had been practically all night long. Goodness knows when the local Catholic Church disco eventually subsided but it was well after midnight. Sunrise heralded a change in the style of music but not its volume. Miraculously, so it seemed to me, the blast of popular religious music ceased for the duration of the Baptist Church service. The service itself was preceded by Bible Study — men on one side and women on the other with two deacons leading the study simultaneously. I was told that the service was short by Brazilian standards. I found it quite informal with hymns, prayers and sermon being interspersed with items of church business.

Problems with petrol (garages are closed at the week-end) prevented me from travelling to Curitiba to take part in the evening service at Moises Amorim's newly built church and so David Holmwood volunteered very nobly to translate a brief message during evening service at the local church. I spent most of the time trying to think of simple phrases that could easily be translated. Warm handshakes replaced the more usual 'cheek to cheek' farewells. Our improvised contribution seemed to have been appreciated.

A small miracle

Monday morning in any family household can be hectic. The Holmwoods were no exception. The children had to be taken to school through the morning mist and traffic to Curitiba. There was the daily help, Regina, to collect and the normal household chores to do.

Regina's own story is a small miracle. She is in her early thirties and has a child of



Contented stock at Potinga

Keith Boucher, a lecturer in Rural Development and Secretary of Loughborough Baptist Church reflects on some memorable days in Brazil

twelve. She was brought up in a wooden hut not much larger than a garden shed where life was an almost impossible struggle to survive. She was 'found' by local Baptists and persuaded to attend church. Now her new faith shines out in a quiet but most attractive way. She still faces many of the problems of a one parent family but now — not alone.

Pastor Moises Amorim who had recently returned from two years study at Spurgeon's College, was waiting to meet us in Boqueirão — a sprawling poor district of Curitiba. We were taken around the one room houses which had been recently built under a city housing scheme. One *favela* consisting of shacks made from any available material had been bulldozed down, but another was in the very process of springing up further down the dust track. Children played in the open-ditch-sewers. Men and women stood motionless in the shade of doorways without hope of employment. With generous help from the TEAR Fund, Moises runs a health clinic with dedicated enthusiasm. There are inevitable setbacks. Serious flooding of this low lying area has recently hindered the work and made hundreds homeless once more.

We returned to the city for lunch with David and Elidia Grainger in their apartment before visiting the Baptist Seminary. Many of the lectures are in the evening when students are free from work and other studies. I certainly wondered how some of our students would cope with an eighteen hour day! We stood for a moment by the rusting foundations of the new library. No further funds were available to commence the building which was so badly needed.

Before sunset we were bumping along the tracks around Piraquara dropping in on a preaching post — a wooden house where upwards of fifty people sat on benches whilst a preaching team from Curitiba led the study of the Scriptures. Fortunately I was by the door so that I had access to the cool night air during the long but powerful exposition. Before we dispersed at 10 pm the Sunday School children came in to sing the songs they had been practising!

Isolation

The journey next day down to the Litoral (the coastal plain) to meet Frank and Peggy Gouthwaite at CEBADER in Potinga was unforgettable. As we wound our way down the escarpment, through the forest we could see the ground carpeted with 'Impatiens' or Busy Lizzie flowers. Eventually we arrived without warning at the farm. Well, with the nearest telephone 15 km away 'down the road' there was no ways of letting Frank know of our visit. It is difficult for those of us brought up in towns to realize the isolation of these rural areas. The nearest petrol station was 50 km away. Months might go by without a visit by another missionary.

Improvements have come. Electricity arrived in 1980 and has made a considerable difference to the working of the farm, although a generator is certainly a useful back-up facility. You will, of course, have met Frank philosophically examining passion fruit, pictured on the front cover of the August edition of the *Herald*. Unfortunately what you could not do was to taste the passion fruit cordial — *Maracajá,* most refreshing, though beware, I was told that it could slow down your heart beat.

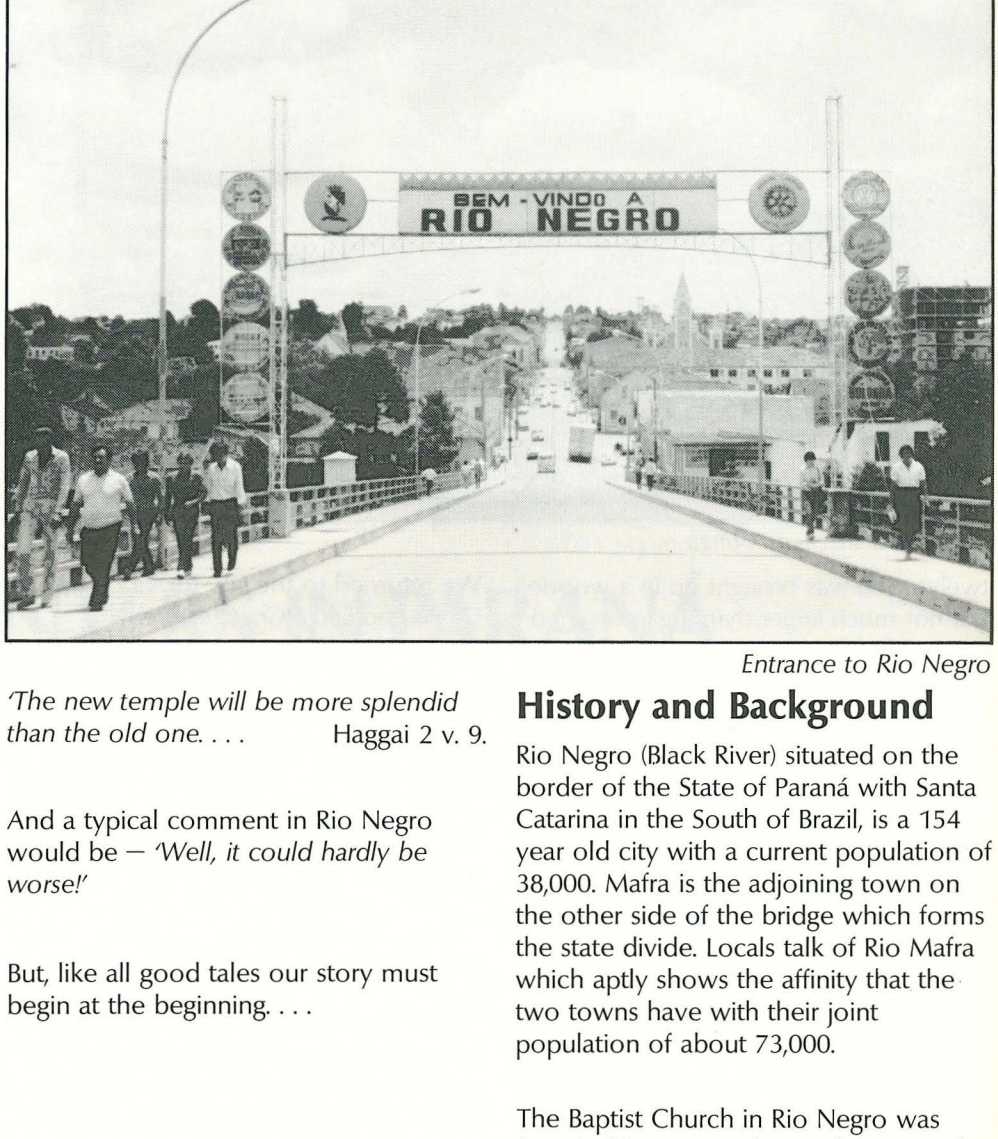
After a delicious lunch, Frank and David went down to the recently built grinding shed to try to persuade some machinery to come to life. I wandered off to examine chickens (an Operation Agri project), pigs, snakes and other distractions. When we had all made a thoughtful stroll around the 'citrus grove' Frank suggested that we drive down to Tagaçaba to take a look at his tomato project which is laid out behind the Baptist Dispensary. Since many more people visit the clinic than just his farm, he hopes to introduce new crops and techniques to the local farmers and their wives, his way. As we were leaving, a car drew up with Pastor Altair, the General Secretary of the Paraná Baptist Convention, and two American Baptist nurses — a rare chance for Frank to catch up on the news of the outside world. Then we sped off through a trail of dust into the gathering darkness. The Holmwood children who were hopefully doing their homework in Curitiba would have to wait two more hours for our arrival.

Next morning, I laid back in my reclining seat on the inter-city coach to São Paulo reflecting on a memorable few days, thanks to the generosity of the BMS and the hospitality of our missionaries.

Muito obrigado!

Black River Country

Working as far south in Latin America as the BMS as ever had missionaries, Roy and Margaret Connor have seen a demoralized Church renew its life.



Entrance to Rio Negro

'The new temple will be more splendid than the old one. . . . Haggai 2 v. 9.

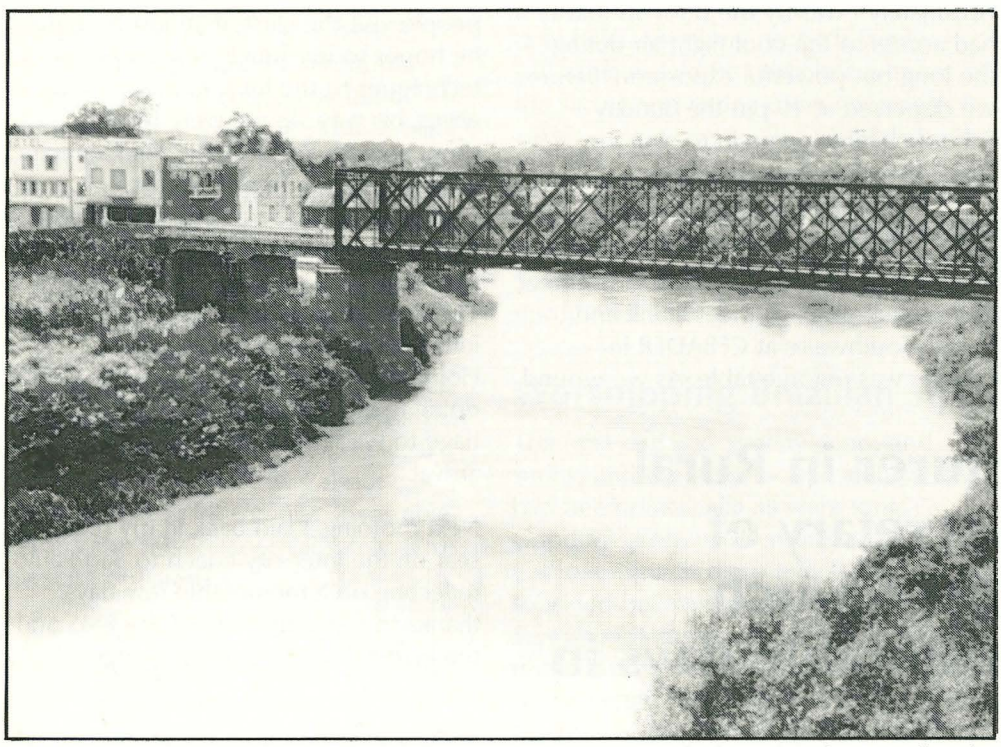
And a typical comment in Rio Negro would be — *'Well, it could hardly be worse!'*

But, like all good tales our story must begin at the beginning. . . .

History and Background

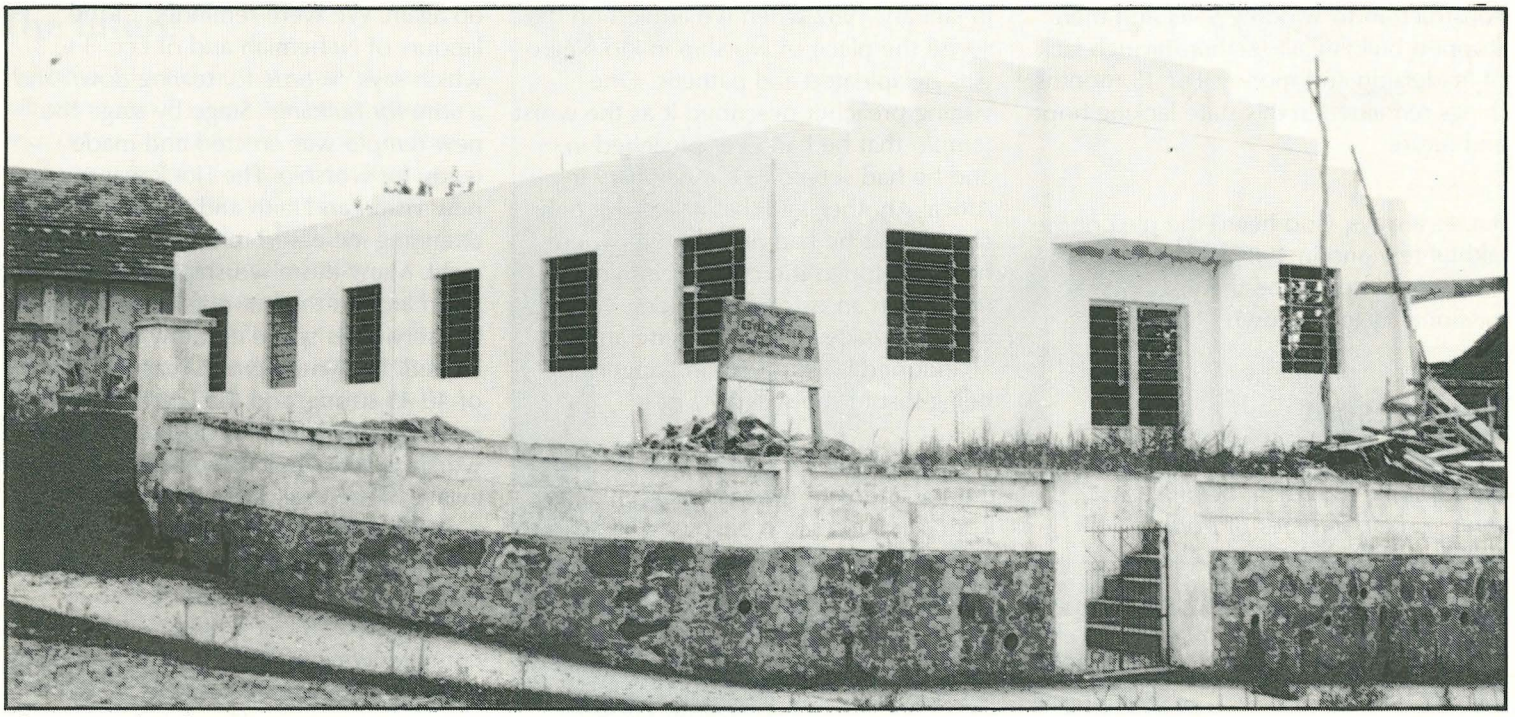
Rio Negro (Black River) situated on the border of the State of Paraná with Santa Catarina in the South of Brazil, is a 154 year old city with a current population of 38,000. Mafra is the adjoining town on the other side of the bridge which forms the state divide. Locals talk of Rio Mafra which aptly shows the affinity that the two towns have with their joint population of about 73,000.

The Baptist Church in Rio Negro was founded in 1925 and as such is one of the oldest in Paraná State. Ten years later



The bridge crossing the river which is also the state border

The Old Rio Negro Church



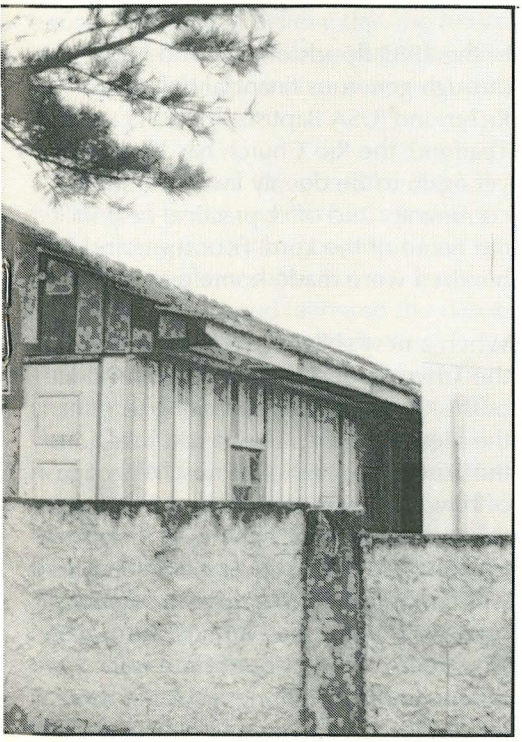
The New Church

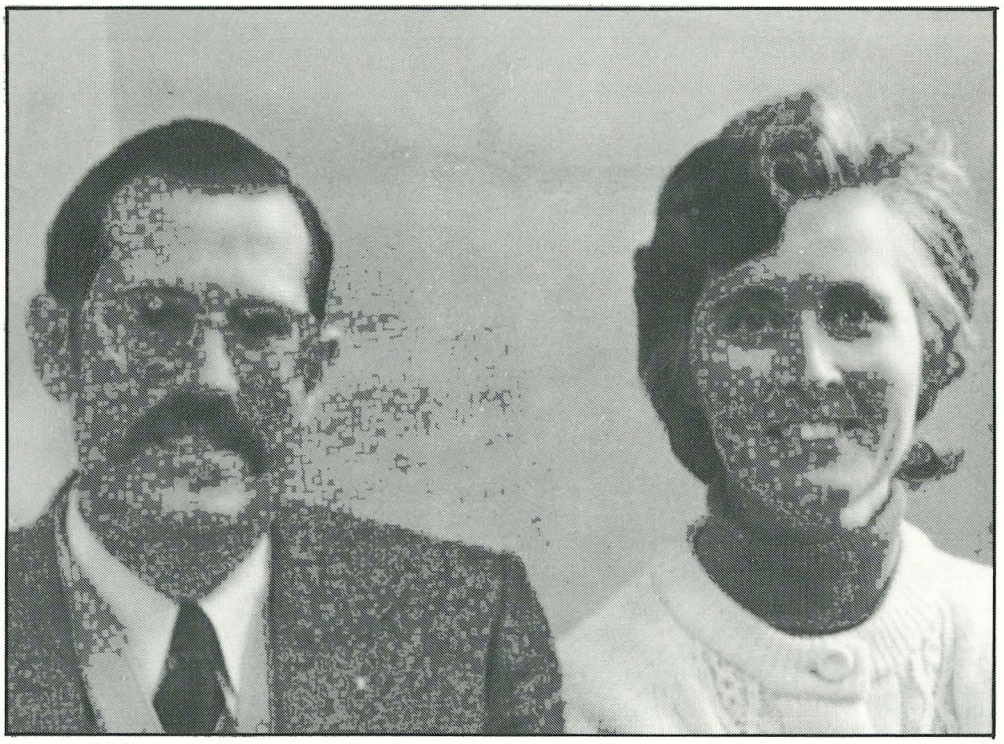
a daughter Church was formed in Roseira – 15 kms away. Today, as often happens, the daughter has outgrown the mother, and whilst Roseira has 100 members, Rio Negro has a mere 40. I am the first fulltime pastor that either Church has ever had. Due to lack of capable leadership there have been sad divisions in the churches in past days and both communities have suffered much.

The past

1 Samuel 7 v. 12 – 'The Lord has helped us all the way.' The Fellowship in Rio Negro has known more than it ought of personality problems, doctrinal divisions and upsets. In spite of these setbacks the Church *has* been numerically strong. About five years ago the old and original wooden church building was condemned as being unsafe. This building was therefore demolished and worship took place in a 'temporary' hut (measuring 7m x 3m) put up on the building site. A new brick building was planned to seat 200 and situated on a crucial corner site with the manse next door, the prospect for advance was set. On the very day that the foundations were started, over 40 members left and joined a Maranata group in the town – thus separations from the Baptist Family over the years founded a 'Renewed Baptist Church', a 'Chapel of Blessing' and a Maranata group in the area. How sad! O that we might be one. At Roseira where the Church is set in a forest working community this also has suffered with like problems and from a membership of 230 dwindled to about 100. Lack of understanding and teaching (especially about the charismatic movement) and lack of trained leadership left marks on the fellowship.

The demoralized Rio Negro members slowly raised the walls of the new ▷





Roy and Margaret Connor

construction to window level and then stopped building altogether through lack of leadership and money. For 15 months things remained in this state lacking hope and future.

But, as always, God heard the plea of the faithful few and in 1981, Margaret and I were appointed to be the first BMS missionaries in the town.

The present

Psalm 46 v. 1 — *'God* **is** *our shelter and strength (a very present help) always ready to help in times of trouble.'*

In January 1982 when we arrived on the scene the place of worship in Rio Negro was delapidated and pathetic. One visiting preacher described it as the worst *templo* that he had ever preached in — and he had served as a missionary in Africa! Another said that it was the only church that he had preached in where he could touch the ceiling! Nothing more than an extended builders hut, it was a disgrace. And at the side an abandoned building site in danger of being lost to the weeds!

The Paraná Baptist Convention loaned money and with other sums coming in from all sources, the building was started up again. We were reminded of the labours of Nehemiah and of Ecc. 3 v. 3 which says, *'A time for tearing down and a time for building'*. Stage by stage the new *templo* was erected and made ready for worship. The Flock was given new vision and faith and numbers attending increased to a regular 60-80 at night. Many more worshippers had to stand around the hut outside listening to the service as space inside was severely limited. The youth group reached a 'high' of 40-45 strong, and the Ladies' Group met regularly to work, visit, pray and worship. The whole town was made aware of the existence of the Church in a new way because whereas before it had had a bad image in the eyes of many — *'Look, these people who began to build and could not finish it!'* — now the community came to know the Church as a caring, outreaching fellowship concerned with the life and affairs of all.

A children's gathering

We spend one Sunday at Roseira and one at Rio Negro alternating the weekly programme in the same way. With the special services, home meetings, outreach, visitation, caring, baptismal services, preaching, praying and the regular ministry in geenral 'growth' has been the result. How good God is! He gives the growth.

I became so well known in the town that quite seriously one Town Councillor suggested that I should stand for Mayor in the 1982 elections — in the event I would have got more votes than this particular Councillor!

In the 1983 floods of May and July through generous financial help from Richmond (USA Baptists) the BMS and Tearfund, the Rio Church has been able yet again to be deeply involved in the community and offer practical help in the name of the Lord. Four thousand five hundred were made homeless.

When a new gallery was inaugurated at the Town Council Offices, the President of the Council asked me along to offer the blessing prayer — a Baptist instead of the customary Catholic Priest! All a sign of how God was seen to be present in the renewed life and optimism of the Church. And it was the same Councillor who immediately offered us his new home into which he had not yet moved when he heard that our home was threatened by the rising waters in the July flood.

Baptismal candidates

The future

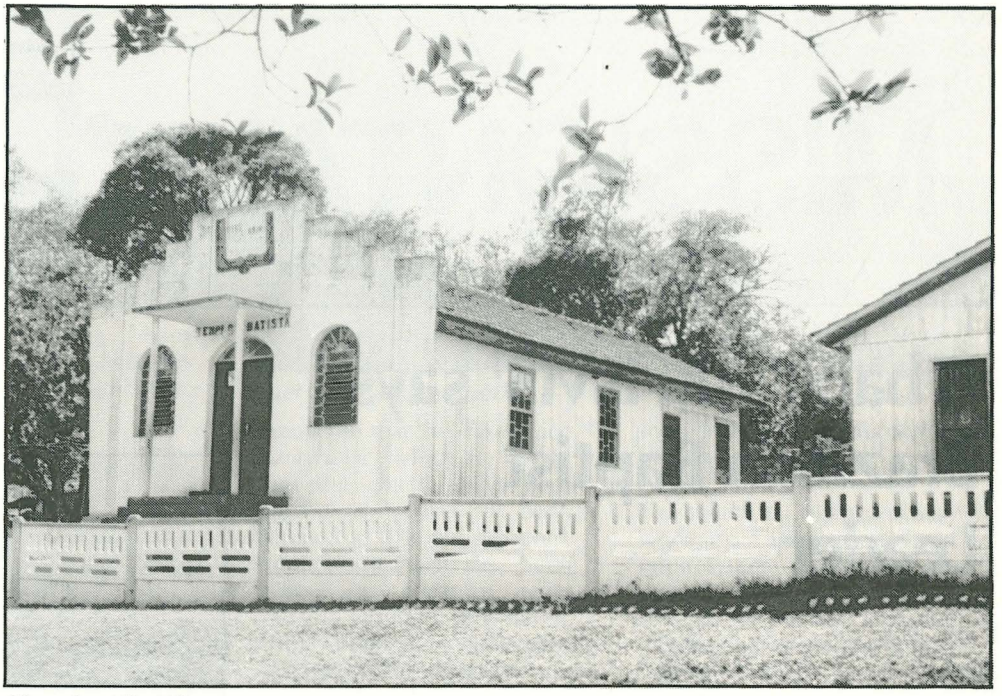
Hebrews 13 vv. 5-6. *'For God has said — I will never leave you; I will never abandon you. Let us be bold then and say — The Lord is my helper. I will not be afraid. What can anyone do to me?'* As we leave for furlough the Churches have the stability and conditions to invite a Brazilian pastor. The new *templo* will be officially opened in October and will add greatly to the prospects of attracting greater numbers and other types of people. There is a need to reach out to the more capable members of the community and see the Church filled with families of all types. Is this not our vision?

The prophet Haggai asked if there were any among the people who could still remember the old Temple. How splendid it used to be. The present one, he said, must seem like nothing at all in comparison but the people were not to be discouraged, any of them, but to work, for the Lord had promised to be with them.

This message has frequently been with us during the long, hard building programme. The Lord Almighty spoke to us as to the people in Haggai's day saying — *'I will fill this House with my glory. The temple will be filled with wealth. The new Temple will be more splendid than the old one, and there I will give my people prosperity and peace.'*

What a word! What a promise! What a future! The people believe that the future is in Jesus who is the same yesterday (the past), today (the present) and forever (the future).

You have made all this possible. The building of bricks and mortar is finished. The building up of the people of God is never finished in a sense but we leave them with a renewed faith and the desire to be 'The temple of the Holy Spirit'. That is surely of more importance than any material building. Pray for them will you? This story of Black River country is new to BMS but with the telling of it, the work and people must not be forgotten. Pray that the Lord who makes *all* things new will constantly equip and expand His people bringing prosperity and peace. You have shared in this story and the brethren and sisters in Rio Negro and Roseira simply say — *'We thank God for every remembrance of you.'* □



Church at Roseira

Baptism in the river

MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

'Thank you BMS' says Brazilian Baptist Leader

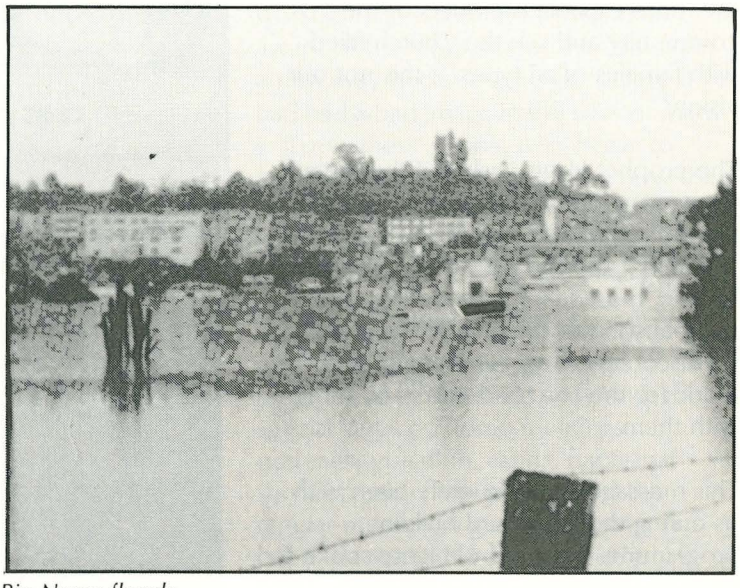
THE MONEY sent from the BMS Relief Fund to aid flood victims in Brazil is being put to good use according to Pastor Altair Prevedello Secretary of the Paraná Convention.

'Assistance is being given to about 500 families,' he writes. 'Many of them did not own much, and then they lost everything in the floods. They have really suffered.'

The BMS sent an immediate grant of £5,000 when news of the floods was received and promised to look at the long term needs as they are revealed. Altair Prevedello explains how the money is being used.

'We are giving assistance in ten places. A pastor is serving as coordinator in each area. Information is being compiled on each family. In some cases, they need timber, others need house paint, quilts, food and/or clothing. Each case is being studied and assistance is being given to the needs of each family.'

'Thank you for this help from the BMS.'



Rio Negro floods

Hunger crisis in north-east Brazil

SOMETIMES they arrive because they hear that food is to be distributed. But most often they are not responding to any announcement. They begin filtering into the city at dawn. Soon their numbers swell to 2,000, 5,000, 8,000. They are crowds of families — men, women and children — desperate for something to eat. They surround the supermarkets and the large warehouses and begin tearing down doors with picks, axes and rocks. In a few minutes they are inside and quickly gather up all the merchandise, especially the rice, beans, flour, sugar and cooking oil. Then they leave the city as quickly as they had come.

Scenes like these have been a daily occurrence for the past weeks in the major cities of Brazil's north-east. Their immediate cause is the drought that has plagued the region and 70 per cent of its 24 million inhabitants for the past five years. Yet the phenomenon of drought is as old as the history of the region itself, and is the result not so much of unalterable climatic conditions as it is of political and economic policies that fail to attack the roots of the problem.

The hunger caused by the present drought has lasted so long and is so acute that its repercussions are being felt throughout the entire country. Thousands of people can be seen daily rooting through garbage heaps on the outskirts of São Paulo, Rio and other large cities. Children are the chief victims. According to a recent study by the World Health Organizations, a Brazilian child dies from malnutrition every 20 minutes. The rate of infant mortality in the north-eastern state of Ceara is 140 per thousand in normal times. Today even the state's governor admits that it has risen to 250 per thousand and could reach 400. In some parts of the north-east, acute anaemia affects as much as 92 per cent of the population.

The economy of the region has been wrecked by the drought, which has affected a 143,000 square kilometre area or 81 per cent of the north-east. The region's production has been cut in half in the last five years. The north-east has lost 9.5 million tons of cotton, sisal and seed for caster oil plants, 33 million pineapples and 6,300 crates of bananas. The peasants have now used up all their reserved seeds and have eaten all the grain in their storage bins.

The government has announced an all-out 'war effort' to save drought victims from starvation, and has called out the army to help. But long-lasting solutions will have to be found. The problem of cyclic drought is an ancient one. It is predictable and can be planned and dealt with.

VITTORIA L BACCHETTA,
Latinamerica Press.

Organizing relief

THE last few months have been an anxious time for BMS missionaries Peter and Margaret Goodall now on furlough. As news of the acts of violence in Sri Lanka were published and broadcast they waited in suspense for information from their church in Colombo.

Recent letters have at last reassured them. The congregation are all safe and have in fact been engaged in relief work. One family has been going to different camps bringing some comfort and reassurance. A deacon of the church has been acting as a relief officer based at a Hindu *Koril* (worship centre), where he has been helping many distressed families to find their relations and assist them to reach one another.

Others have been visiting the *Wattes* (the slums) and have discovered that the mixed-race shanty areas, which are not far from the church, have kept together and have not been flattened as folk had expected. Another member has been helping to organize relief amongst numbers of children, whose need is considerable, with homes gone and sometimes with the loss of their parents.

The church in Colombo is busy working out its mission as Christ inspires them. They need our prayers that they may have strength for the new task that the riots have brought in their trail.

Peter and Margaret Goodall

A worthwhile idea?

JUST recently we were invited to a Baptist church in London to lead the morning service and participate in the Sunday School. After the usual chat at the door and clearing away visual aids we were invited to stay on for lunch with some of the members. They turned out to be the Missionary Secretary and the missionary committee members plus all those who received our prayer letter.

After a delicious meal and our children revelling in all the attention we went into the coffee lounge to chat for an hour or so. We spoke to everyone individually as folk arranged to move chairs so all had the opportunity to ask their particular question or for us to get to know them and their needs.

We left that day feeling that not only had we communicated information about BMS but that a group of interested people knew more about us as individuals and a family.

An idea that other churches might like to try?

SYLVIA HOPKINS.

1,000 Ladybirds go up in smoke

ALMOST the entire stock of Ladybird Books were destroyed in a fire at the Christian Literature Society bookshop in Sri Lanka. The fire, started accidentally during the terror campaign against the Tamils, destroyed books worth £20,000.

The Ladybird Books were the first gift for many years from FEED THE MINDS. The coloured sheets were supplied from this country and the Bible story printed in Sinhalese and Tamil in Sri Lanka. The books were ready for the Christmas market. Now thousands of children will have to go without one of their Christmas gifts.

The Rev Alec Gilmore of FEED THE MINDS has returned from a brief visit to the island where he saw the remains of the bookshop in the capital.

Temporary headquarters have been set up in a small bookshop in the suburbs of Colombo and the successful shop at Jaffna was not affected by the violence.

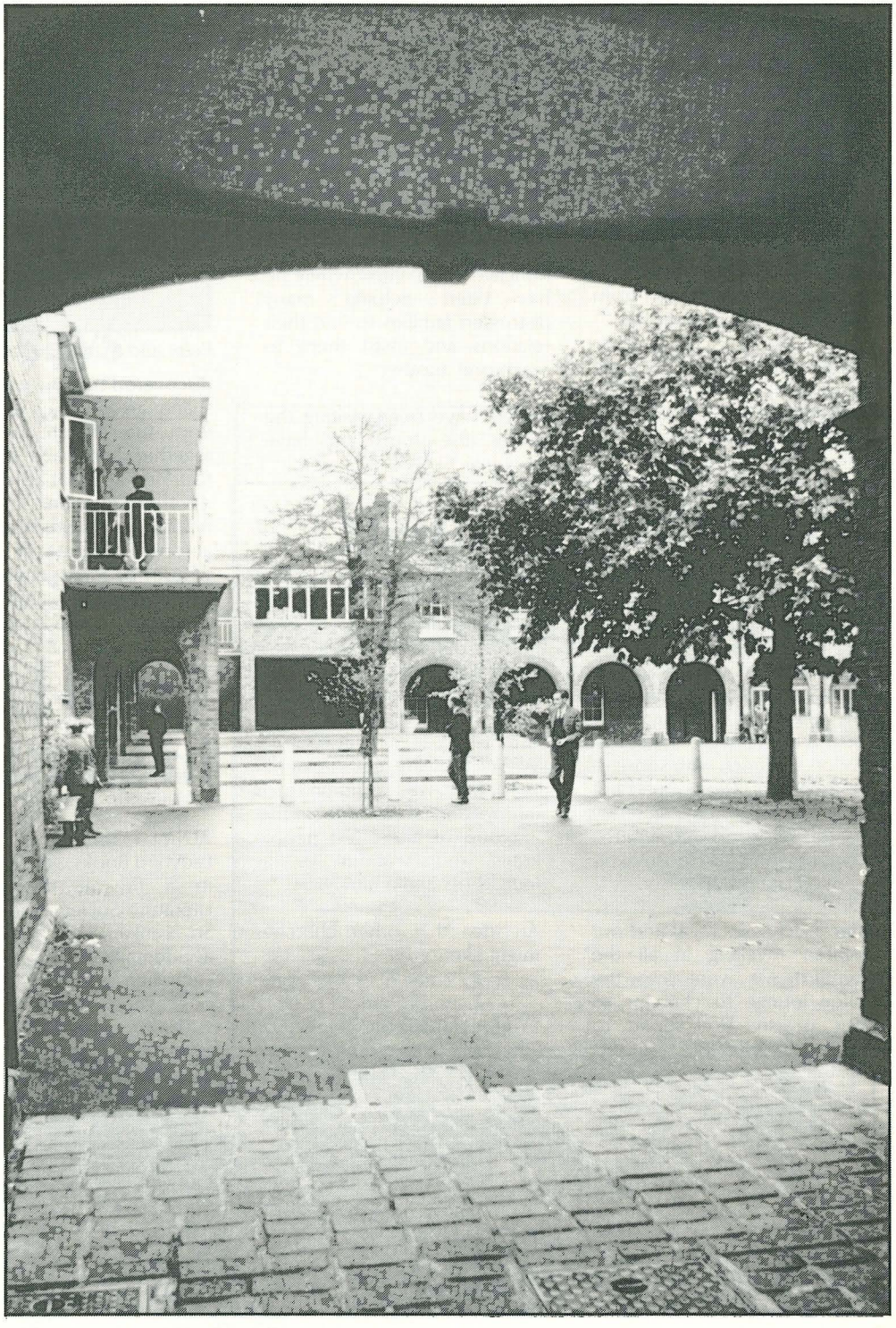
Even so, Mr Gilmore discovered it will not be easy to make good what has been lost. After many years of struggle, the book selling operation had begun to show profitability and publishing had been restarted.

Mr Gilmore also met church leaders and discussed how their churches might help to re-establish the literature work along with help from this country.

Cliff and Chris Eaton and family recently returned to Butwal, Nepal where Cliff is an architect

The Glory of the Sons

by Frank Wells, the School Chaplain



'It is no ivory tower, but in its semi-urban setting, Eltham College is helping a new generation of boys to find their spiritual bearings.'

GLORIA FILIORUM PATRES — 'The Fathers are the glory of the sons'. Some may think this a strange motto for a school, surely, they may argue, it should be the other way round, 'The sons are the glory of the fathers:' but not if the school happens to be Eltham College, the School for Missionaries' children.

The school was founded in 1842 by the London Missionary Society, and was joined two years later by the BMS. After three moves from its original location in Walthamstow, to Mornington Crescent, to Blackheath, the school is now situated in Mottingham near Eltham in South London.

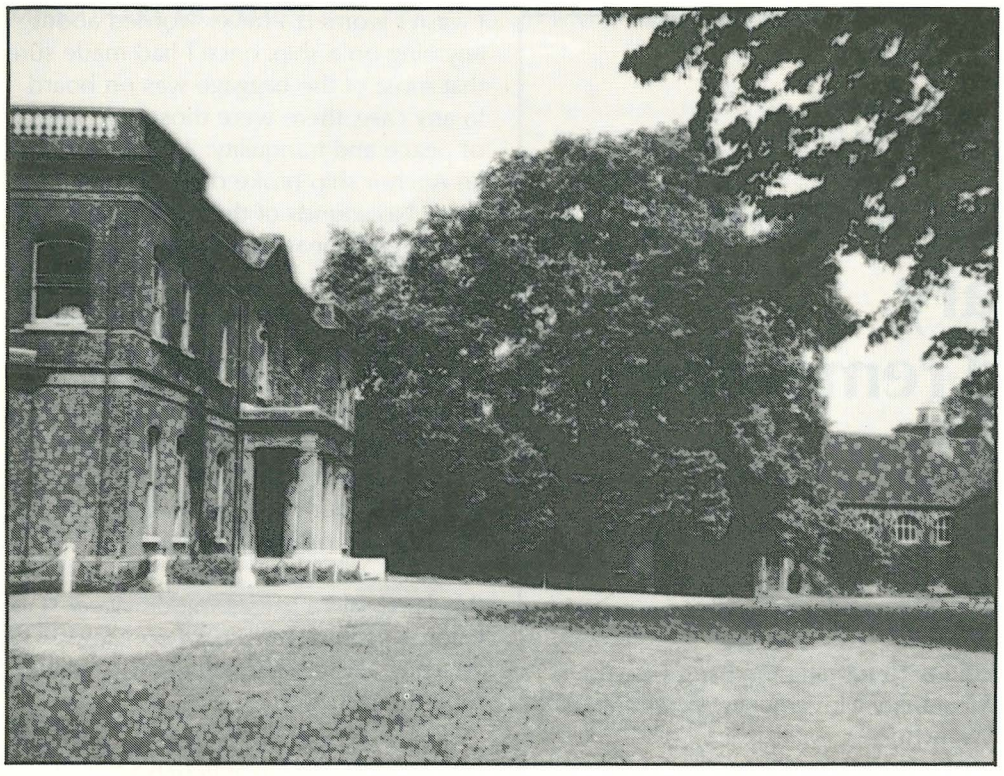
Over the years the number of boys who have followed their fathers into missionary service overseas has been noteworthy. David Stockley a veteran BMS agricultural missionary in Bangladesh, is an example, and there have been others.

Among those volunteering for short term service with the BMS overseas has been Mark Pitkethly, a head-boy of the school, who followed his father to Zaire, and served as an agricultural missionary at Tondo.

Many others are serving the church in secular employment in this country, and in distant places. Dr Robert Bradnock, for instance, an expert on Asia, is a lecturer at the School of Oriental and African Studies, and frequently tours in India. The son of BMS missionaries in North India, the Revd and Mrs Wilfrid Bradnock, Dr Bradnock and his brothers were educated at Eltham.

Olympic champion

In days gone by it was quite common for boys to come home from the unhealthy climates of Asia or Africa at the tender age of seven, and then spend



eleven years at the school as boarders. This was the case with Eric Liddell the Olympic 400 metres champion, of *Chariots of Fire* fame, who came to the school, then at Blackheath, before his seventh birthday. His brother Rob was only eight.

Eltham College has long been in the business of caring for missionaries' children, and the tradition is still continued in the aptly named Eric Liddell House, a specially designed Boarding House attached to the school. Those who remember the stark, uncarpeted dormitories of the old style Boarding School would be surprised and pleased at the level of home comforts available. But as well as material wellbeing the wardens also have the spiritual welfare of the boys at heart. BMS boys in the house at the moment are from Zaire and Brazil.

The School has always maintained good relationships with all Christian missionary societies, and this year there are children at the school from the URC's department for mission – The Council for World Mission, as well as two Anglican Societies – the CMS and the BCMS as well as our own BMS.

The school also has a link with the Edinburgh Medical Mission, through one of its Old Boys, Dr Peter Turnpenny, who with his wife and children has recently joined the staff of the Mission's Hospital in Nazareth.

Enough has been said to show the ways in which the missionary traditions of the school are being maintained. The majority of the pupils of the school, of course, are not from missionary homes in the accepted meaning of the term, though in addition to the 'missionary children', there are always a number of sons of the Manse or Rectory.

One such person has recently entered the Baptist Ministry after training at Durham, Oxford and Spurgeon's College. Another from a similar background is at present training for the ministry at Regent's Park College.

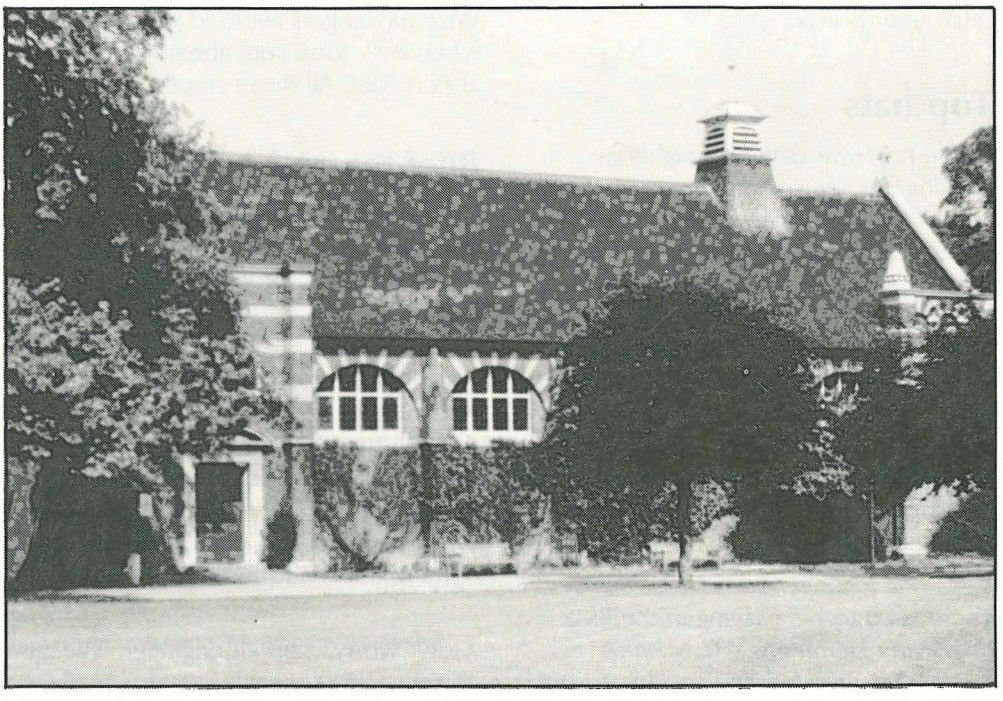
A young man whose father is ministering in an Anglican parish in the East End spent some months working in a *kibbutz* in Israel after leaving school. In 1979 a party from Eltham College visited Israel, and we hope that a second visit will be made this Autumn.

Encouraging results

Each working day starts with worship in the School Chapel, and each Sunday the boarders have their own service in the Eric Liddell House. Every year we send up children for the London University Religious Studies 'O' and 'A' level examinations, who obtain above average grades with encouraging regularity. During Religious Studies class all pupils are expected to attend.

About every eighteen months there has been a College Mission. The first three were conducted by members of Hildenborough Hall, the fourth was the responsibility of the Church Army. Adrian Snell the well-known Christian 'rock' musician came for one day of the mission and made a deep impression.

Situated in South London, the sights and sounds of contemporary urban culture cannot be avoided. Ours is no ivory tower, but we hope that even in a semi-urban setting, avowedly Christian education will help many to find their spiritual bearings – which, when they leave the protection of the school, will point them to ways they may work for the Kingdom of God.



Ask Harry

Bernard Ellis takes a look at today's Missionary Movements and remembers how it used to be

THINGS, as you might say, change almost imperceptibly. I look down the list of arrivals and departures in the *Herald* and sadly have to admit that most of the owners of the names are not known to me, now. But I think of them all and hope that everyone does the same.

Then I think of how they come and how they go. By air. I almost added, of course.

Going out, we wrestled with baggage. All those labels, ungummed. Not wanted on voyage (bung it in the hold); wanted on voyage (change of clothes); cabin (trunk, under the bunk, plus bits and pieces).

How to stick those on. Only by using the messy, brown, treacly stuff beloved of railway porters for smearing LNER, LMS or GWR posters on hoardings. (First, catch your porter.)

Top hats

Those post-war days and nights of packing, for sea voyages, were as nothing compared with what it used to be. Mind you, there was always guidance from the BMS. They knew most of the answers. In the very early thirties there was a piece of official literature still floating around that suggested men should take top hats (what, no frock-coats?). And the general suggestion list included travel rugs and deck-chairs. Ladies were reminded of the need for opaque dresses, owing to the strong sunlight.

There used to be a saying in the BMS, 'Ask Harry Hemmens.' Harry knew everything and could do anything, from editing to running the Baptist Laymen's Missionary Movement conferences at Swanwick.

Before the thirties wound up, it was the done thing for tourist passengers at sea to wear dinner jackets. If in possession, male missionaries in Calcutta disposed of a few white ants and wore them at the traditional BMS Christmas party.

At sea, tourist passengers were allotted around one-quarter of the P&O ships' space. And none the worse for that. At least we could take a constitutional round the full length of the ship, although the notice said otherwise.

The *Viceroy of India,* which brought Round Table conference delegates back to India, and the *Maloja* were still afloat. Wise passengers avoided going on deck when they took coal aboard in baskets, at Port Said. All those smuts.

Beef tea and ice-cream

Certain traditions never seemed to die out: beef tea, served on deck, up to Port Said; ice cream, afterwards (going out, that is).

Years later, I sat in the lounge of an Anchor ship and watched the sea through the very large lounge window, opposite. Slowly, slowly, the horizon moved further and further towards the top of the window, until there was nothing but sea to look at.

'Don't worry,' said an engineer. 'We can go up to 45 degrees.'

I wasn't worried. I never worried about anything on a ship, once I had made sure that most of the baggage was on board. In any case, there were those odd days of peace and tranquility: Anchor said that an Anchor ship broke down at least once. No sounds of thumping engines. Just a gently heaving ship. Wonderful.

One thing, on a P&O ship there were always plenty of missionaries, from the UK or Scandinavia or Germany. An American young lady balanced her camera on the deck rail and longed to take a picture of the Rock of Gibraltar. She said to her companion, 'I'm not sure that I should on the Sabbath day.'

'Madam,' said a gallant middle-aged fellow missionary (male, of course), 'Madam, allow me to sin for you.' And took the picture.

And unless I'm mistaken, that's when soundness and unsoundness began to creep in.

THOMAS LEWIS 1859–1929

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MISSIONARY MOVEMENTS

Departures

Miss P. Clarke on 24 August to Mbanza-Ngungu, Zaire
Mr and Mrs C Eaton & family to Butwal, Nepal
Mr S Houghton on 6 September to Bolobo, Zaire
Mr & Mrs M Godfrey & Maria on 7 September to Upoto, Zaire
Rev V & Mrs Lewis and Owen on 7 September to Kinshasa, Zaire
Mrs S Samuels on 9 September to New Delhi, India

Arrivals

Mr D Sorrill on 14 September from Dhaka, Bangladesh

Births

On 10 September, in Birmingham, to **Mr & Mrs K Liu,** a daughter, **Cherk-Yun Andrea.**

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (8-22 September 1983)

Legacies

	£ p
Mr L G Coppard	500.00
Mrs H C M Hamlin	1,450.00
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Agricultural Work

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NOTES FOR YOUR PRAYER GUIDE

Stephen and Carolyn Green (4 November) are on furlough

Rosalie Harris (10 November) married Cit Kimbangi in July and is now no longer serving with the BMS

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Brittany	11-22 June
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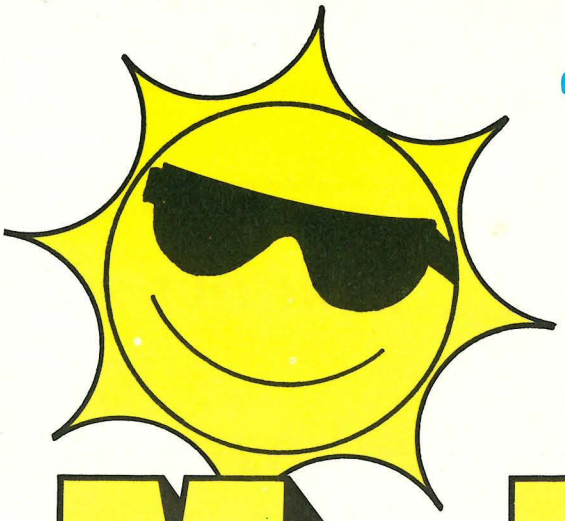

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Cover Picture:
Thomas Lewis's Kimpese today

We share in the work of the Church in:

Angola
Bangladesh
Brazil
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

COMMENT

'THERE is enough money available to undertake the effective prosecution of the Christian world mission.' This is the astonishing conclusion reached by David Barrett, editor of *World Christian Encyclopedia* published last year. Writing in the International Bulletin of Missionary Research he says: 'A voluntary ten percent cut in income on the part of all church-member Christians in Europe and North America could produce a 93 percent increase in income on the part of the entire population of South Asia, or an 82 percent increase throughout Latin America, or a 158 percent increase for every soul in Africa.'

He does not, realistically, expect this to happen because of the way the church in the west is. He quotes Samuel Zwemer who 85 years ago said, 'Difficult regions like Arabia and indeed the whole world could easily be evangelized with the next thirty years if it were not for the wicked selfishness of Christians.'

David Barrett points out that Christians number 32 percent of the world's population, that they receive 63 percent of the entire world's annual income, and that they spend 97 percent of it on themselves. Selfishness indeed. 'This "Church of the Rich", he says, 'is at heart a selfish and self-serving church.'

Church of the poor

By contrast he talks of the 'Church of the Poor' and of more than 195 million brethren in Christ who are allowed to exist in abject poverty year after year. Yet surprisingly he points out that it is largely a self-financing church. Also it is poor only in material things. Spiritually it is rich. The most rapid church growth today is to be found in areas of material poverty and destitution. 'The Church of the Poor is the only part of global Christianity whose lifestyle is similar to that of Jesus on earth.

Another of Barrett's statistics points to the low level of Christian giving to mission. 'Only five percent of global Christian giving goes to support outreach, foreign service, evangelism among non-Christians, conversion new and experimental types of mission and ministry, translation of Scripture into non-Christian languages.' The rest of the money, 95 percent is spent on the home church. Evidently the average church member donates $1.46 each week to the church, but only seven cents goes in support of foreign mission. He thinks that this shows a low level of commitment to the Great Commission to 'Make disciples of all nations'. So in this sense he believes that the whole Church, worldwide, is a Church of the poor in terms of spirituality, missionary vision and obedience.

David Barrett believes that Christians could solve many of the world's problems, like famine, poverty, disease, unemployment, dangerous water supply, by sharing their money, wealth, property and goods. Because this is so, he feels that Christians, not governments, are to blame for the persistence of the present state of affairs. 'Every Christian with an income of over $500 a year ought to be deeply concerned and actively involved in this problem. At least, each should consider donating ten percent of his income to Third-World missions or charities, or studying, preaching, writing, teaching or researching about the situation.'

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He founded a church which was to be truly African, self-supporting and self-expanding in order one day to do without missionaries.

Thomas Lewis

based on an article by Alberic Clement

IT has been a year of special celebration for the Baptists of Wales. One hundred years ago, Thomas Lewis set out for missionary service in Africa. To mark the anniversary the Rev M J Williams has written a short history and the Rev D A Bowen has written a pageant. So who was this remarkable man?

Thomas Lewis was born on 13 October, 1859 at Pontyfenni in Carmarthenshire. To begin with he followed his father into the blacksmith's trade, but later went to Haverfordwest Baptist College to train for the ministry.

While he was at college he heard the Rev J B Myers, Secretary of the BMS, make an appeal for missionaries. This led him to offer for service in Africa.

The Cameroons

In March 1883 he arrived in the Cameroons to work with another missionary, Quinton Thomson. But he often found himself on his own acting as pastor, administrator, schoolmaster and magistrate. In fact he became involved in the troubles which followed the take-over of the Cameroons by the Germans. He and his wife were the first to be married in the new German colony. But it was an unhealthy part of the world in those days and after only three weeks of marriage his wife died of a fever.

He spent three years in the Cameroons before moving to San Salvador, Angola, and on the first Sunday of December, 1887, he was present at the formation of the first church to come into being in Congo as a result of BMS work. There were nine founding members, five Africans, who had been baptised by Thomas Lewis a few days before, and four missionaries. At 28 years of age Lewis was the senior missionary.

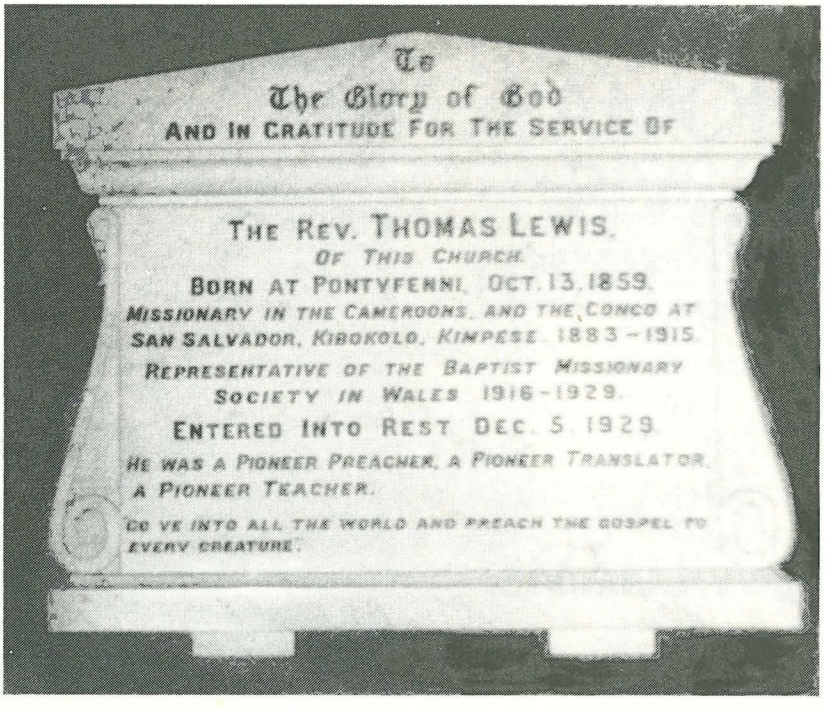
An African Church

It was his influence which set the pattern for the growth and development of the Congolese churches. He felt that the newly formed church ought to be African, and so *kwanga,* manioc, was used at the Communion Service. Every member was pledged to engage in evangelistic work, and to make a contribution every Sunday towards the support of the church. The new Congo church was to be self-supporting, and self-expanding until one day it would be able to do without missionaries altogether.

Lewis was also responsible for erecting the station building at San Salvador and a large chapel 'with Gothic arches and spires pointing upwards to heaven'. He later regretted creating such an un-African building.

Kibokolo

In 1898 the Society decided to attempt



The memorial plaque in Nazareth Baptist Chapel, Whitland

Outside Thomas Lewis' home in Pontyfenni, Rev D Carey Garnon, Rev G Henton Davies, Rev Reg Harvey, Rev Alberic Clement, Rev D A Bowen

to establish a new work among the Zombos. Thomas Lewis was commissioned to undertake a prospecting journey. He went as far as Kibokolo, a place which had a population of 5,000. But he found the people so hostile that he had to withdraw.

However, on his return journey, he was able to offer help to a large party of Zombo carriers, which was trying to get to the coast with rubber. The news of this spread so that later Lewis was able to return to Kibokolo to be received enthusiastically by the chief. So began evangelistic and pastoral work which inspite of the troubles in Angola in recent years still bears fruit in a growing and expanding church.

Not that those early years were without their problems. Two of the villages were destroyed by the Portuguese in 1902 because of inter-tribal feuding. When they were rebuilt, Lewis erected at Kibokolo a temporary chapel to accommodate 5,000 people. It was constructed of corrugated iron and thatched with grass. It was the first chapel in Zombo.

Kimpese

His period of service at Kibokolo was interrupted by four years of pioneering work elsewhere. He was appointed the first principal of the newly established united college for pastors and teachers at Kimpese, Belgian Congo.

In the first session there were 19 men and 14 women students. It was while he was at Kimpese that his second wife died. He married for a third time during his furlough before he returned for his last term at Kibokolo.

He returned to Britain in 1915 because his health would not allow him to work in the tropics any longer. The Society asked him to be the Welsh Representative, and he also served as Chairman of the commission appointed to revise the Kikongo Bible. He died on 5 December, 1928.

THOMAS LEWIS 1859-1929

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Q's Q's Q's by Deka

AT a recent committee I found myself being challenged again to think about some of the problems that new missionaries face when they arrive in the country to which God has called them. In the past the presence of an experienced missionary, who could 'explain' cultural matters, answer queries, and act as somewhat of a cushion between the many new impressions and experiences which come rolling in, threatening to overwhelm, and the younger colleague facing all this along with adjustment to life in a new and very different environment. Now, very often, there is no senior colleague at hand to help in this way – why?

Q Q Q Q Q

There are many answers, and different reasons that can be given; the situation is not the same as 15-20 years ago; the pressures of Western Society on teenagers maybe a family reason that makes it right for a couple not to return to the field. This is only one example.

But the new missionary may have to face alone, or with the help of a colleague only one or two years senior, the problems and challenges that crowd in. In many places there is widespread corruption – what to do about this? Perhaps corruption in the church – is that a problem one expects to face? Is our own country free of corruption? From a distant place, when everything is strange, it's a real temptation to look back on one's home country through rose-tinted spectacles.

What is it that can change situations and people? What do we mean by saying, Christ is the Light of the world, the hope of the world?

Q Q Q Q Q

This is the month when we shall again be celebrating the birth of Christ into this world. What will this mean for the villager in Zaire who does not know how he can find the money for his son to return to school – now that there has been a 500% devaluation in the last three months? What about the Brazilian who because of devastating floods, which destroyed his home, and also the rising inflation in the country, finds he cannot support his family? What of the Bangladeshi parent who leaves it too late to seek medical help for his child? Under family pressure he resorts to primitive folklore medicine, forgetting the public health education received. What will Christmas mean for the disillusioned unemployed young person in the UK?

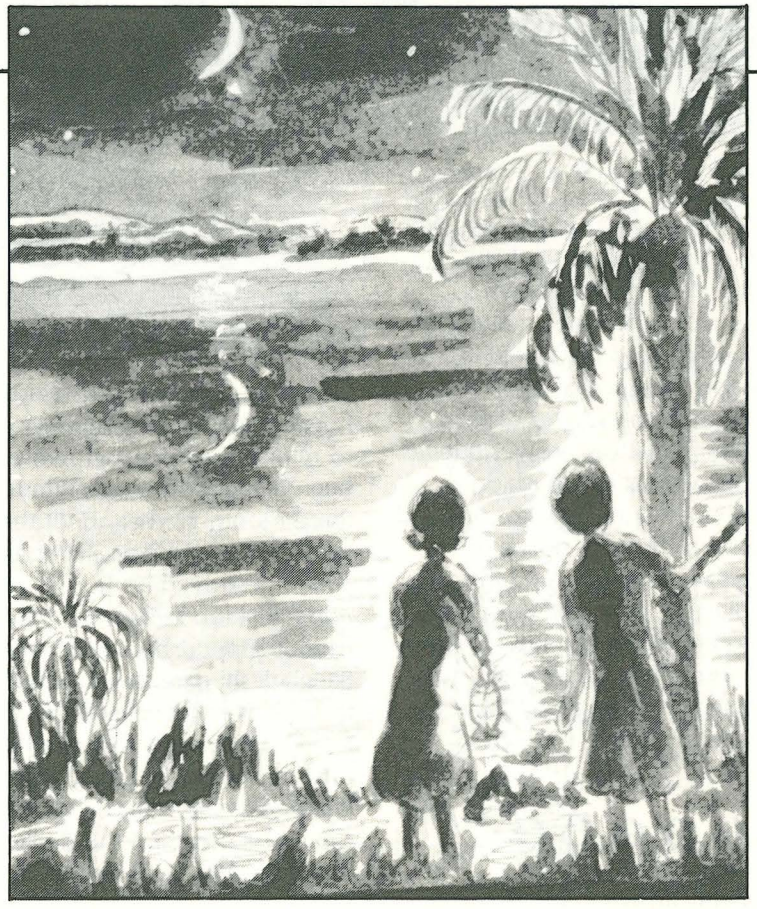
Perhaps in the following words we catch a glimpse of what it can mean in one remote area in Nepal:

There are very few visible changes in a year – a few more houses are built, more babies are born and some of the people die. But a big leap forward has also been made. The electricity in Khalanga bazaar and up the valley to the Technical School has been switched on, so each night we in Bohorogaon can look across the river and see hundreds of blazing lights. So far the Lord has not added any more Nepali believers to our fellowship in Jumla, but he will do so from Bohorangaon as well as from the other villages in the valley so that Jesus, the Light of the World, will shine out more brightly from His children, than even the electric lights do.

What will Christmas mean for you?

'Let light shine out of darkness.'

'Christmas in Zaire was a tremendous experience,' explains Joyce Rigden Green



Two look for a comet

THE NIGHT sky is very beautiful in Zaire. Here in England the stars seem at their best on a frosty night, almost snapping out of the sky with their brilliant sparkling. In Zaire they glow as if they were holes in a dark velvet curtain letting tiny circles of sunlight gleam through. On one such evening two of us, having heard on the radio that a comet would be visible, decided to go out to watch for it. We went first to the river's edge where we would have a clear view above and westwards across the river. A tiny moon was reflected in the water and on the far bank a red glow showed where a large fire was burning. We walked some distance and were out for quite a while, but seeing nothing unusual agreed to come out again some time later.

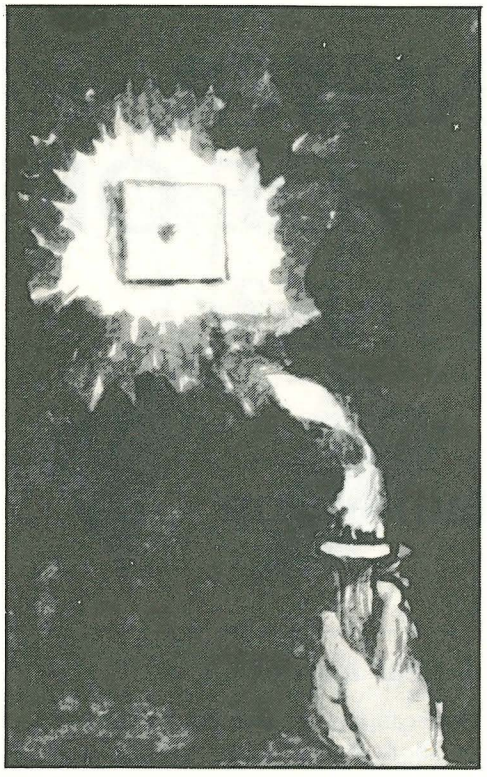
On our next star-gazing trip the sky was clouding over. We walked inland this time to slightly higher ground. It was very still. We were the only people out, but it was far from quiet. Frogs, fruit bats, and crickets were all in full voice and we came upon one cricket trilling for all it was worth sitting outside its hole. Crickets seem to like noise and just as canaries will sing more and more loudly if people are talking — almost as if they are trying to join in the conversation — so crickets in the house do the same; only one can't stop a cricket by putting a cloth over it; it likes the dark! Crickets, however, are prized as tasty morsels and next morning, no doubt, someone would dig round the hole to catch and eat the music maker.

We left the cricket to sing on and gave up our search. We were two women looking, out of interest, for a passing comet. Long ago, three wise men went searching for a star. What would the three kings have done if their sky had clouded over, I wondered? Perhaps that was why they went to Jerusalem. What if they had never found the stable and the baby in the manger? Would Christmas have lost a bit of its specialness?

Celebrating with joy

Certainly Christmas in Zaire is a special time. It is not a recognized holiday, but it is celebrated, all the same, with great joy and enthusiasm. In Kimpese during Christmas week the women of the Foyer (Women's Meeting) went round the wards singing and giving every patient a piece of soap, rice, a bread roll and peanuts. It was marvellous to go with them, though we were really accompanying the missionaries' children who were taking their gifts to the little patients in the children's ward and arrived at the same time as the ladies. Each child received a packet of biscuits and a card which the children had helped to make. The children sang too. Many of the children were too ill to respond, but how pleased the parents were!

On Christmas Eve the choirs and others met in the church and then went in procession carrying lighted candles to sing carols in the wards. One evening there was a 'Soiree Musicale' when choirs, small groups and soloists all sang making a full and very long programme. Two missionary couples with their children sang several Christmas items accompanied by guitars and this was greeted with great delight.



But the highlight of all the celebrations everywhere is the very realistic presentation of the Christmas story. Zairians are really very gifted actors and have a great sense of drama (Mary's labour is almost too real, sometimes!) so it is a tremendous experience. Since everything is acted in great detail and with even greater gusto the performance usually takes a very long time. In some places, after the drama, the whole community meets together for a meal, cooking the food in great bowls over the open fires outside the Church or some other open spot. Everyone will contribute something, rice, sweetcorn, Kwanga, peanuts, bananas, spicy-hot sauces, or perhaps a goat will be given or a deer from the forest, as in Pimu, but this did not happen at Kimpese.

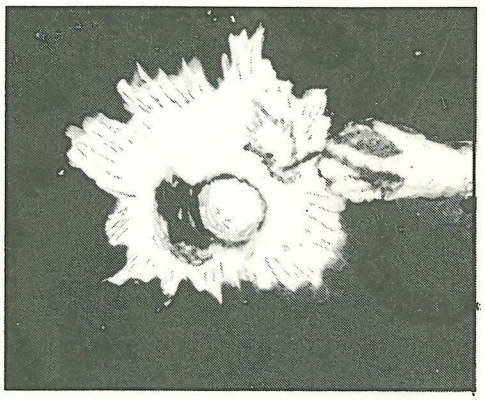
Mime and Singing

Last year, having a tiny motherless baby with us made the Christmas story all the more poignant as we met for a time of worship and celebration in the evening with the children leading us by their presentation of the Nativity in mime and singing.

We went out from this time of warm family worship, where a star shone over a cradle depicting the One who was to be the Light of the world, out into the darkness where myriads of stars shone down on many, many children (and adults too, all over the world), who quite probably would die before they heard of the 'true light which lighteth every man'. A very sobering thought.

The baby in the manger became a man; the star paled into the dawning of the Light of the world. In His light we see the arm of God outstretched on the cross to embrace and redeem the whole world.

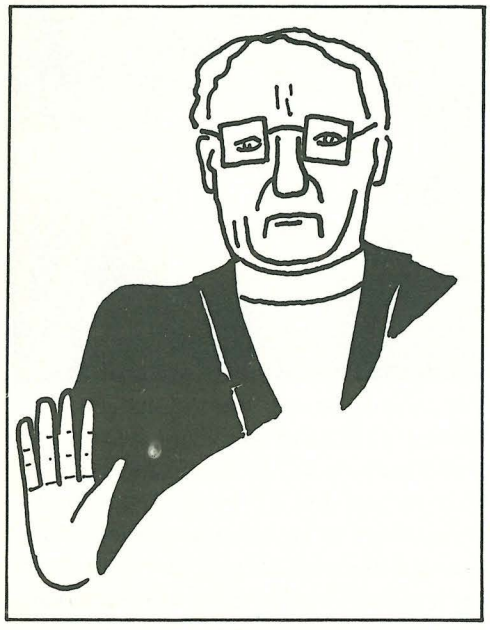
The Wise men searched until they found whom they sought. My friend and I gave up because our vision was obscured, yet we each knew what we were looking for. There are many who do not know what they seek. People who are in darkness do not always know what is causing it. Those who do know must press the switch or draw the blind. Those who know Jesus must draw aside the 'dark velvet curtain' letting the starlight give way to full sun, so that those 'who walk in darkness' may be able to say 'The Dayspring from on high has visited *us*'. . . . 'The Sun of righteousness has risen with healing in His wings . . .'. 'Whereas I was blind, now I see. . . . Jesus . . . the Son of God . . . Lord I believe' (Jn 9. 25-38).



We long to be instrumental in such a revelation, instead we seem to see very little result for our efforts. Some people have to pull down their black-out for themselves bit by bit; others need a tiny match-flame or guttering candle to show up the vital switch, which can illuminate the whole room, or light up the door knob which will open the door to daylight. Jesus has said to each one of us 'You are the light of the world'. So each one of us can be the star which leads to Bethlehem — and Christ.

May His beauty rest upon me
As I seek the lost to win,
And may they forget the channel
Seeing only Him.

(Kate Wilkinson)



THE MINISTER: FRIEND OR FOE OF MISSIONS?

by Fred Stainthorpe

WHAT makes a church 'missionary-minded'? Is it the missionary secretary or the missionary committee? Is it the missionary enthusiast? They play a valuable part but their contribution is partial and occasional. Someone else's contribution is more central and constant. It is that of the minister. He or she can determine a church's attitude to world mission. Where he is keen the church gains a world-wide view of its task. Where he is indifferent the church remains straitened or blinkered. Ministers are the key to world mission.

Many furlough missionaries would support this claim. When they visited a church, its minister went elsewhere. What the church needed to hear he was free to do without. Rarely does a missionary deputation meet a local fraternal to discuss at depth issues which they may be reluctant to mention in the pulpit. While they were abroad the minister hardly ever wrote to them, if he put pen to paper at all. They hear from the congregation that he hardly ever mentions overseas work in his preaching and (perhaps most daunting of all) he may say in his pre-service talk, 'Of course, we are not very keen on missionary work here'. Such words and experiences are not rare and they chill the most ardent of spirits.

The missionaries closest friend

The accused may say in their defence, 'I was never called to go abroad. My sphere is in the home ministry. Why should I bother with other countries?' Such a plea would sound strange to the early church which seemed to have no barriers between home and abroad. It would have sounded strange to Paul, who spent his life witnessing both to Jews and Gentiles. It would have appalled our Lord who had other sheep not of the Jewish fold, whom He must seek. All these would have replied that the minister may be placed in one spot, but he is a servant of the whole church.

Remaining at home, his eyes should range through the world. If we are not concerned about the Kingdom of God everywhere, how can we say we are concerned for it anywhere? The home minister ought to be the foreign missionary's closest friend and nearest ally, and should lead his congregation to work closely with them.

Scripture bears this out. The whole infant church in Acts 1: 14 was given the command to witness to all nations. When Paul and Barnabas turned to the Gentiles in Acts 13: 46, they did so in fulfilment of the prophecy which saw the Servant of God too lightly employed in witnessing to Israel. He, and they, were to be a light to the Gentiles. Their vocation could only be matched by the world. When Paul arrived in Rome (Acts 28) he was potentially at the centre of the known world, and from his chains he could still envisage journeys elsewhere. In the same way, each local church nowadays should see its work as potentially world-wide. The minister should direct its lighthouse beams everywhere.

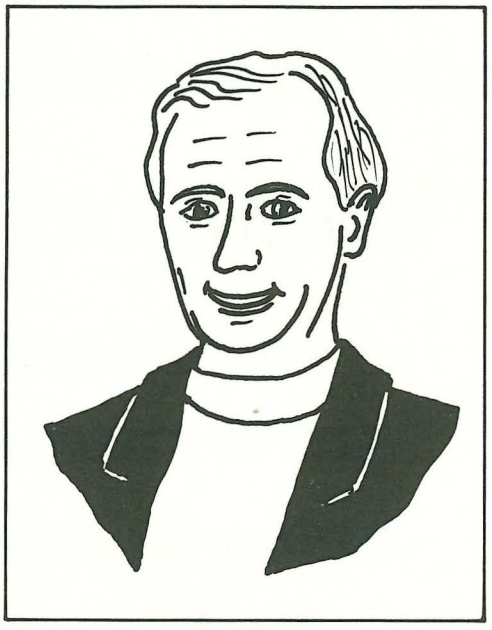
A year abroad

How can we improve the present situation? We can begin in the places where ministers are trained. Few of our colleges have systematic instruction in world mission. The occasional ex-student returns from Bongoland to recount his adventures, but there is little else. Let some of the lecturers sacrifice their next book and spend a year abroad in a Zairian or Brazilian Bible school. Invite their foreign colleagues to lecture to our students likewise. Such inter-changes would do much to arouse world-consciousness on our part.

What can be done in the local church? The minister's chief responsibility lies in worship, teaching and in pastoral care. The congregation's vision can be stretched by regular prayer for the whole church. Just as the communion of saints extends to 'those above', so it also reaches the vast number of believers and pagans elsewhere. Regular and wide-ranging intercession can alert a church to its responsibility overseas.

Using the Church Year

The church's year is tailor-made for missionary teaching. The Child born at Bethlehem is to bring joy to all the people. Early in His life He is visited by Gentiles. Throughout His life, while remaining largely in His own country, He responds readily to the needs of those from other lands. At His death both Jew and Gentile stood near Him. His final words to His followers were 'You shall be witnesses to Me . . . to the ends of the earth'. Pentecost's successor, Trinity



Sunday, shows that mission lies in the heart of the Father, Son and Holy Spirit. There is hardly an occasion in the church's calendar which cannot lend itself naturally and easily to world mission.

Pastorally, the minister is uniquely placed to further the church overseas. He can urge his congregation to keep in touch with serving missionaries. His own example is worth much precept. If his church has members serving abroad they would appreciate letters from him. If they are separated from their children (and few missionary parents escape this) they would be glad to know that their local church is seeking in some way to take their place. He could welcome them on their return home. Some missionaries have passed through Customs at Heathrow airport knowing that nobody awaited them at the other side of the barrier. What a welcome change it would be to see the minister's face and those of fellow-church members! It would be a valediction in reverse.

In ways like these the local minister can take part in the world mission of the church. As he offers to the missionary opportunities to minister once more for a while in his own church, he can treat him as a fellow-worker. The returning missionary will then feel that the pastor is not his foe or critic, or even a friendly neutral. He will eventually return to his work more encouraged than ever. Moreover the local mission of the church will be enhanced by such an attitude. God is no church's debtor. The world-conscious minister is his own and his church's best friend.

Supporting each other

'Carry each other's burdens . . . each one should carry his own load' (Gal 6 vv 2-5).

If you were to talk with the small group of missionaries at Bolobo, you would soon become aware that God has laid on each of us a specific spiritual 'burden'. This 'burden' is not always connected with our particular area of work, yet the concern predominates in our thoughts, plans and prayers. One missionary may be burdened for the women of the church, another for the young people, who are potential Church leaders. Some are concerned at the lack of Christian literature or for the men of influence in society, and so on. To some extent we are all concerned about *all* these aspects, but the Lord in His wisdom burdens each of us with a specific need.

In Galatians 6 v. 2 the Lord says, 'Carry each other's burdens'. It would be very wrong if we became exclusive in our thinking and refused to acknowledge the importance of someone else's 'burden' – perhaps even dismissed their worries as trivial. Our group prayer-times are opportunities to share our burdens and support each other by our concern and intercession.

Yet, on the other hand, the Lord says, 'Each one must carry his own load'. It would be equally wrong for us to assume that the other missionaries ought to be just as concerned as ourselves about a particular need – and to criticise them if they don't seem quite as 'burdened' about it as we are.

Up to this point I've only mentioned the missionary community, but what of our Zairian brothers and sisters? We each need to learn to share their burdens, and they ours. This takes time, and patience, and sensitivity, as cultural barriers make it more difficult. Only through the work of the Holy Spirit can this unity be achieved – Please pray that He will bind us *all* together and teach us to 'Carry each other's burdens'.

Ruth Jones, a new teacher at Bolobo learns how to cross difficult cultural barriers.

'We are struggling to come to terms

Bolobo family

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MOST of us have experienced shock and horror when faced for the first time with pictures of human suffering, of starvation and appalling living conditions. We all know a feeling of sadness and sometimes of inadequacy to realise that there is still so much suffering in a world where we are quite well catered for. But what is even sadder is that we can become so hardened to these pictures that they no longer have any effect upon us. Sometimes we give money, write a cheque and feel we have done our bit.

For many missionaries, however, experiencing poverty at close range, a living reality, not just a picture which can be passed, turned over or ignored, of which the Lord has called us to be a part is one of the hardest things to face. It hurts deeply. Compared with the people around us, these days, we have so much and the question is always with us, 'What can we do about it?' So often we feel helpless knowing that even if we were to give away all that we possess, it would not even scratch the surface of the tremendous need, and we ask ourselves time and time again, 'What are we doing?'

On the one hand we know that 'giving' does not eliminate the need. The root is still left and will grow again. Giving does not always help and can be a means of hindering development unless channelled in the right direction. On the other hand, whenever the Lord reaches out to meet the need of the poor, it is through His own people who are convicted by the Holy Spirit, their eyes opened to see a need, their hearts burdened about the need, and their hands reaching out to meet the need.

Causing more difficulty

Those nearest to us are not always the ones in deepest need. Although they have far less than we have, compared with others, they are better off. The nurses, workmen, househelps, and students have a regular income, even when sick, and free medical care which is not available to others. But these are the people we are involved with and hear daily of their difficulties. The problem is if we help them by raising their salaries, would we be causing more difficulty and hardship to the poorer people because we have encouraged the

local wealth gap to become greater? The devil too will take every available opportunity of using anything to turn people away from trusting in God. How easy it is for people to become reliant upon *us* and *what* we can give and to look to us to meet their needs.

In any undertaking of help the questions must be faced, 'What happens when we leave? Who will go on supporting or helping?' It is very rare for there to be nobody at all to care for someone. The enlarged family ties are much more than we have in Britain. We have to be careful not to encourage people to abandon their responsibilities. It is so easy for people to sit back and leave it all to others. Are we not all guilty of this? How we need the Holy Spirit to work in us as He did in the lives of the first Church, where we read that 'all the believers had everything in common, selling possessions and goods they gave to anyone as he had need'. There were no needy persons among them.

It is so easy to look to the West, or, in Britain, to the State for help, when the Holy Spirit is working and wanting the needs to be seen and met within ourselves, our group, our community. Would it not be a far greater witness if national Christians were seen to be burdened about and fighting corruption, and exploitation, which is causing so much hardship. If they were seen to be working to relieve suffering, even though they may have much less than we, who give out of our wealth which is no great hardship to us?

However, as we pray, the Lord shows us how best to use the resources He has given us, whether it be time, talents or money. Some may feel it important to eat as much local food as possible in order to help the people around them. Others believe that it is important to make sure that supplies of Bibles and Christian literature are available. Another

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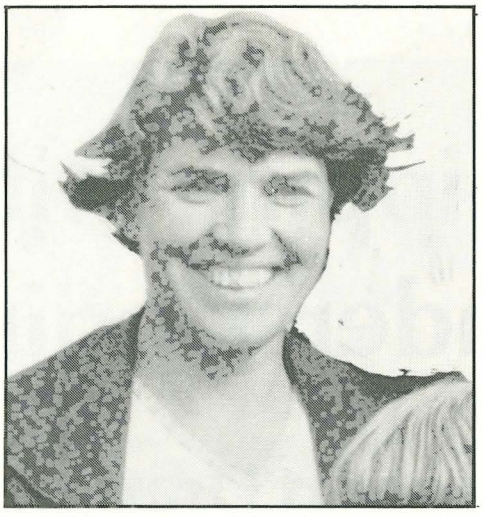


Irene Masters

may help pay for schooling, for a bright child, whose parents cannot afford to keep him at school, and another may pay for someone to attend a Christian conference or retreat.

Forgetting how to love

We, in our very materialistic age, have put our trust and hope in things and they mean a lot to us. Yet in obtaining things, we are losing out elsewhere — love and family security. Think about the misery of so many people in Britain, so many lonely, so many having to take medication of some kind in order to cope with life. We need to ask, 'Why?' Are we not in danger of being so taken up with obtaining 'things' that we are forgetting how to love? Love means giving, not things but ourselves and our time — time to listen and to care. For so many it is easier to give money than to give time, for when we give time we get to know and love and that hurts.

One of the Catholic nuns was sharing with us recently that they too found this a very hard thing to come to terms with. Although they belong to the order 'Daughters of Charity' and take a vow of poverty, they still feel that compared with so many people around them, they have so much. She went on to say that the Zairian Mother Superior told them that people do not expect or want them to live in mud huts without water or electricity, this does not concern them.

What matters is that we are willing to leave our 'palaces' to go and sit, listen, love and care about them. Ears are much more precious than things.

Apart from refugees and city dwellers with overcrowding, if there is hunger there is often a much deeper underlying spiritual problem. Fear of taboos, which forbids eating certain foods laid down by ancestral laws. Fear of witchcraft and sorcery, which can be a cause of poverty and hunger and disease. Selfishness and greed, brought about by having a need thrust upon them, creates a desire for things. Family problems are caused by the abandonment by or death of a husband and the refusal by the family to take back the wife and children due to disobedience and lack of forgiveness. This is not confined just to widows.

Need for balance

We need to get to know and become involved in these deep seated problems as followers and ambassadors of Christ, but this takes time, patience, love and understanding. Often we are too busy, for we believe that we are here to help in the capacity of health and education and there is not time for both. As parts of the body of Christ, who sees all the needs, there must be a balance. The Lord calls some to work in institutions and others amongst the people. Both are important and necessary for if we lay more importance on one there will be imbalance and needs will not be met.

For us too it is easier and quicker to give money or some food, but often the Lord challenges us that this is not enough. The need goes deeper. A semi cripple comes regularly begging for food and money. His feet are in a terrible condition full of sores from dead and still active 'jiggers'. He also has a need of someone who will be willing to spend time to clean, soak and care for his feet. A lady, who is always miserable and comes begging for food, has never had a family of her own to care for. She needs to feel useful by having a small job to do. A blind person, would love to have someone read the scriptures and to pray with him. Another person, abandoned by the family, needs someone to hold her hand and talk to her to show that someone does care no matter what she has done. These things may sound simple and yet they mean a lot but . . . they take time.

One body

Many of us try to cope with all aspects and find we cannot. We need to acknowledge that the Lord has given each of us specific jobs and we must leave and trust some to others, and often this we find difficult. We need to take Paul's advice, given to the Corinthian Christians, to acknowledge that there are other members of the body. Perhaps the problem is that we are not satisfied with the talent, or gift, God has given us and are looking enviously at the jobs and talents of others? *Just as each of us has one body with many members and these members do not all have the same function, so in Christ we who are many form one body and each member belongs to all the others. We have different gifts according to the grace given us (Rom. 12: 4-6).*

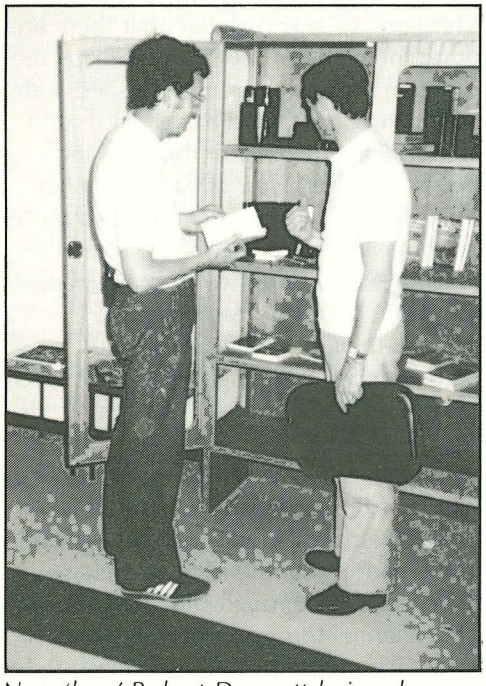
So whatever we are given to do either in word or deed — in teaching and training or listening and helping — let us do it all in the name of the Lord Jesus giving thanks to God through Him, that we may be a channel through whom the Lord can reach out in love and compassion to meet the needs of all.

Worshipping without understanding

Robert Draycott

WHAT I really mean is worshipping without understanding the words! I am attempting some observations arising from the experience of arriving in Brazil knowing only a few words of Portuguese, and of experiencing worship in that language, for a few weeks. I am not attempting to evaluate, or to make comparisons, lack of understanding prevents that, but simply to ask what this experience has had to say to me.

In the first place, it was not possible to worship without understanding, because there were certain universal elements in the worship I shared. The singing of hymns, prayer, the reading of the Scripture and the offering, I could obviously understand when they were happening. In Brazil you can also recognize many of the hymn tunes even if you do not know whether the words are the same. Sometimes the words are obviously different, most noticeably when we sang 'Adeste Fideles' in August. At these times you can understand *what* is going on, but not the content, or meaning, of the hymns, prayers and readings.



New 'boy' Robert Draycott being shown around by David Doonan

Strangely moving

Secondly, I realized that you can easily catch the Spirit of these non-intelligible words, the enthusiasm of the singing, feel the fervour of the prayer. The fact that the congregation have brought their own Bibles with them, and that they seem to have no trouble finding the chapter and verse tells you something about their attitude to the Scriptures. I have found it strangely moving to be part of praise and worship in another language for the first time in my life. Perhaps this is because as it begins to sink in that you are a long way from home, so it also begins to sink in that you are always at home with God's people.

So thirdly, I found that the warmth of the welcome our family received meant more than thousands of words. Along with other visitors we were introduced and those nearby stood up and shook us warmly by the hand. This took place within the service, a welcome that was ordinary to those Brazilians, they greeted visitors every week, but so full of meaning to us.

What about the sermon? Well I also have attempted to preach so I must be careful. Obviously I am completely unable to comment on the content, although the enthusiasm was there, the preacher obviously believed in his message and felt it important to deliver it. I felt that in some senses this experience has helped put the sermon in its place. It is *an important* item in worship. But it is *not* the be-all and end-all. It is possible to worship without understanding a sermon! I am reminded of a service about 10 years ago when a visiting preacher's voice was dull, flat and monotonous as we 'went through the preliminaries'. Then the voice came alive for the sermon, clearly that was the real thing!

Food for thought

I hope that these observations have some interest but they have led me to further thoughts, which can be food for thought for worshippers and preachers at home and abroad.

# of praise and worship in another language.'

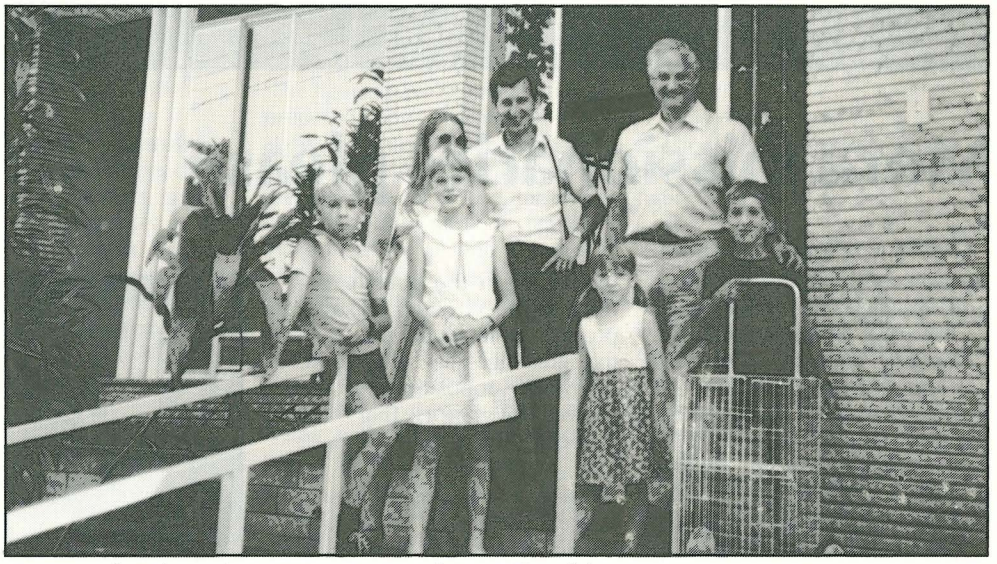
One obvious question is what level of understanding is demanded by our worship and preaching? Does the level of understanding required effectively cut out a large section of the people who are more used to concrete rather than abstract thinking? It is usually much easier to understand something if we can see, as well as hear. Preachers who use verbal illustrations are usually much-praised, and yet we have under-used, neglected or even refused to use drama and movement within worship to illustrate our teaching and preaching.

Simple pieces of drama or movement can portray many truths about the Christian life as, or more, effectively than many words. Drama and movement are more universal, less limited by literacy and understanding than words. Furthermore, many people have well-used shields against words, even gospel words. Other forms may communicate where words may merely bounce off those with ears who do not want to hear.

Look and see

Words are very powerful, words are full of meaning. It is an important part of the preacher's task to draw out the meaning of words, to enflesh them. Here we remember that Jesus was the 'word made flesh', not just the abstract word but a man who lived and died here as a man among men. God was earthed in Jesus. In Jesus we can see the glory of God. In the end, in the beginning, words were superseded by the great Easter drama. The cross and the resurrection — the end and the new beginning; the God who speaks is the God who acts. Look at the cross we say, there you can 'see' just how much God loves you and me.

We seem to have travelled far from our starting point. Yet I have been trying to meditate on the link between worship and what we know of Jesus, the word made flesh. Words mean something — words need understanding, drama, movement and actions can enflesh those words and enrich our worship.



Draycott family and Reg Harvey outside new Brazil home

Stephanie Draycott

MISSIONTALK

NEWS AND VIEWS FROM HOME AND ABROAD

More missionaries please

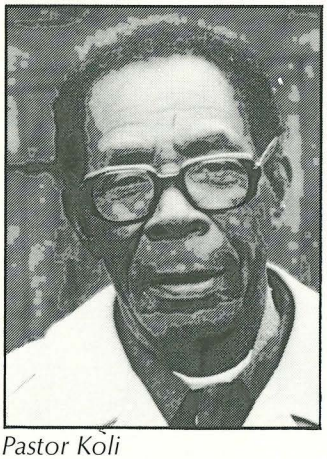
'Please send us more missionaries,' was the request of two overseas visitors to the BMS General Committee meeting last month. The Rev Samoel Martim, General Secretary of the Centre of America Baptist Convention in Mato Grosso, Brazil, described vividly the rapid changes taking place in his state.

'Mato Grosso is the size of Britain, France, Belgium and Holland put together,' he said, 'and there is a ten percent increase in the population each year.'

'It has great possibilities and can be a state of great riches. Floods and droughts elsewhere in Brazil have created hunger and many social problems. There are many without homes and with no jobs and they are coming to Mato Grosso in search of a new life.'

'This is a great opportunity for them to hear the Gospel. They have their old ways and traditions behind. They have come in search of gold, but they can also meet with God. So your BMS missionaries are important.'

'The lack of jobs means that there is no stability in the community or in the church. We need to be engaged in social projects, agricultural projects so that guidance can be given to this mobile population and they can put down roots. That is the challenge,' he said.



Pastor Koli

'Brazil and Mato Grosso present a great challenge. Brazil and Britain are in partnership. We are one, we are united. Although we speak different languages, the love of Jesus Christ and the flame of mission is in us all, urging us to see Brazil is won for Christ.'

'I am really impressed by your BMS missionaries,' he said. 'I am confident that together we are going to open many doors in Brazil.'

The Rev Koli Mandole Molima spoke of the long association his church in Zaire had with the Society.

'We are in our second century of work in Zaire,' he said. 'God chose the BMS as his instrument in our country. No one forgets the name of the BMS. Those of us who have emerged from the Society's work have great joy in our hearts and we think it fitting that the Society should be proud of its child.'

Pastor Koli is the General Secretary of the Baptist Community of the River Zaire (CBFZ), which is the largest Protestant grouping in the country. 'It also has the largest number of missionaries,' he pointed out, 'but it is not yet sufficient, for the harvest is ripe.'

Zaire is facing severe economic problems illustrated by the overnight devaluation of the currency by 500 percent in September. This is creating great difficulties for a church which is needing new buildings for an expanding work. Pastor Koli spoke of the encouraging work amongst women and children and the need to develop many areas of the church's work.

'For all of this we need increasing financial help from the BMS. But we really do need more missionaries. We like those we have and the CBFZ wishes to keep together with the BMS.'

The Rev Samoel Martim (left) presented a book rest, made from Mato Grosso wood, to the Society. It is pictured in front of the Rev Alberic Clement, BMS Chairman, who received on behalf of the Society.

Help for Ladybirds

The BMS is helping to restore the bookshop in Sri Lanka which was destroyed by fire. We reported last month that £20,000 of stock had been lost when the Christian Literature Society Bookshop was gutted following the recent riots on the island.

The Association for Christian Communication is to make an initial grant of about £5,000 to the CLS, towards helping a new bookshop to be set up. Other contributions are expected from local sources, and the BMS is making a grant of £3,000.

Reflections of a Novice

Go ye therefore into all the world. . . .

THE FAMILIAR account of our Lord's great commission descended upon my mind as the plane jolted onto the runway at Kathmandu's Tribhuvan International Airport.

It had been eight months since I was accepted to come to Nepal as a short-term missionary. The time had flown by quickly. Family, friends and my homeland were now half-a-world away. My new home would be with the United Mission to Nepal, an organization I knew little about.

. . . and teach all nations . . .

As I walked through the airport, and later through the city, I realized how different I was from the Nepali people. I felt embarrassed, insignificant and insecure.

Could God use me here, in the midst of a culture radically different from my own? What about the UMN? Would I suit their expectations? What could I expect from this multitude of missionaries from over twenty nations?

. . . in the Name of the Father, the Son, and the Holy Spirit . . .

My first week was spent attending orientation lectures, designed to acquaint newcomers with the culture of Nepal, the purposes of the UMN and the purpose for our being here: 'To minister to the needs of the Nepali people in the Name and Spirit of the Lord Jesus Christ, and to make Him known to them, not only in word, but by our way of life.'

I looked round the classroom and saw doctors, engineers, carpenters, nurses, dentists, agriculturalists and more; men and women from different backgrounds, different lifestyles and different interest, I concluded that there was but one thing we all had in common: a strong, personal relationship with Jesus Christ.

. . . teaching them to observe all that I have commanded you . . .

For five months we will learn the Nepalese language. Then, it's off to one of the UMN's more than twenty projects, located throughout the kingdom of Nepal.

These five months will be a challenging time, a trying time and a rewarding time. A brief period of preparation for the service of the King.

Fantastic things await us here in Nepal. The Spirit of God is moving, and the UMN is a part of that movement. Whether I'll find fulfilment or frustration, I know not. It matters little to me now, for His words are still resounding in my heart:

. . . and lo, I am with you always, even unto the end of the world.

Changes to the constitution

THE General Committee has been discussing proposals for certain changes to be made to the Society's constitution. They will be brought to the Annual Members' meeting in London next year.

The suggestion is that the General Committee will be increased in size, by a number yet to be determined. Most of the members will be elected by the direct votes of the contributing churches in England and Wales, and appointed by the Baptist Unions of Scotland and Ireland. It is hoped that this will ensure a better overall representation of churches and members.

If the proposals are accepted by the Annual Members' Meeting there will, in future, be no election of committee members by the Annual Meeting. Some associations, however, will have an increased representation on the Committee.

A developing policy

In presenting the Society's estimates for the new year, BMS Treasurer, Arthur Garman, made it clear that this was no exercise in standing still.

'The figures have been carefully prepared,' he explained, 'to allow for some expansion. Allowance has also been made for the devaluation of the currencies in Zaire and in Brazil, inflation at home and abroad, and the kind of effect this will have on the home churches.'

The General Secretary, Reg Harvey talked about a forward going policy abroad, linked at home with improved promotion of the Society's work.

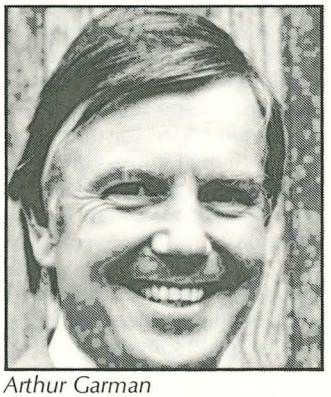
'There is provision,' he said, for a developing policy in Brazil, Trinidad, and Zaire. We hope the committee will be encouraged and enthused by expansion.'

This means that the Society is looking for an income of £2,342,390 within the next year, an increase of 9.3 percent increase on last year's estimates.

Not that the churches will be asked for all of this, because legacies, and interest from investments will bring in additional income. The income needed from the churches is £1,900,000, an 8.4 percent over last year.

It will not be possible to give a precise amount for the appeal figure until the New Year.

'Giving is running at about eight percent higher than last year,' the Rev Christopher Hutt, BMS Financial Secretary, told the Committee. 'But the appeal figure will depend on the shortfall in giving for this year and on any savings arising from devaluation in Zaire and Brazil.'



Arthur Garman

Sheltering in a basement

BAPTISTS working abroad are not restricted to missionaries. There are many working in the diplomatic service, in hospitals, in schools and in many other ways. Through the International Fellowship the BMS tries to keep in touch with them and to help them make a Christian contribution in the countries where they serve.

One member is Ailsa Mackintosh, a member of Bromley Baptist Church. She is at present working as a secretary in the British Embassy, Beirut. More currently she is working in the Embassy basement, sheltering from the shells and guns of war-torn Lebanon.

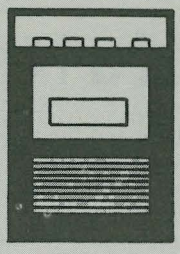
She has managed to take a holiday in Cyprus and in North Lebanon, but obviously she and other members of the Embassy staff are under great pressure. They were all very saddened by the deaths of young American marines in the bombing attack on their base. Many of them had built up a happy relationship with the staff there.

Prayer Guides

We apologise that delays in printing mean that the 1984 Prayer Guides have not yet been despatched. All those which have been ordered, however, will be sent out at the beginning of December.

Prayer Guides cost 45p and can be ordered from Mission House.

TALKBACK



WHAT OUR READERS ARE THINKING

Let's be more adventurous

From G M Robinson

MAY I suggest that as a denomination we might be more adventurous in planning deputation weekends. The missionary visitor is not 'a species' at home on furlough and often welcomed at meetings as 'The Missionary' but is a valiant servant of the Church identifying himself or herself in today's world with the churches she serves and representing Jesus in some times well nigh impossible situations, humanly speaking, compared with Western standards.

Year after year we must weary our missionaries by expecting them to travel long distances to attend rather elderly Women's meetings in town and village and fill in gaps in our churches on Sunday.

Do we need to use the word 'deputation'? Deputation weekends can seem, so often, rather wearying; often colour pictures we have seen so many times.

Would it not be more in keeping with our Family Church life to invite our Missionary visitors to join in a Sunday Overseas Programme, meeting say at one Central Church, and include breakfast or tea together, maybe a film during the evening service; and afternoon Rally for all ages; a Youth or Children's choir; a Christian Aid film or speaker. One combined Auxiliary Sunday.

So often deputation weekends seem lacking in inspiration. It is a long time since I have sung any of the great missionary hymns:

We have heard the joyful sound
Thou whose almighty Word
When wilt Thou save the people?
Jesus shall reign.

Hymns that bring forth a response in endeavour and enthusiasm.
God has entrusted us as a denomination with a song to sing, and a story to tell. We miss a lot in our church life if we do not share in the vision of the great work begun by Carey of souls from every nation won into His Kingdom. By deleting the words 'missionary', 'rally' and 'deputation' from our church vocabulary we bring to the denomination a new concept of the work of the Kingdom both at home and abroad.

A clean sweep of the past and a new vision for the future.

G MARY ROBINSON
Bedford

Bluebirds

From Mr B Ellis

THAT 'racism business'. No-one bothered much about it years ago. When Olive Steer (now the widow of Harold Griffiths) was in Barisal — and Barisal was in East Bengal, not even East Pakistan or Bangladesh — Olive was in charge of the Brownies, who could not be called Brownies: they were Bluebirds.

When I used to ask how Olive and her 'little Bluebottles got on', no-one took offence.

English people did not take offence, either, when Indian friends said the English weren't white people, really — they were pink.

Which, I suppose, is true.

B G Ellis
Bath

We are all one family

From Mr Victor E Chapman

WE have just celebrated 'One World Week' which reminds me that we are all 'one family' and our Father is God. In his wisdom, God made people of different nations in such a way that they can adapt naturally to the climate of the country in which they are born.
So, for this very reason God wisely gave the 'Africans' coloured skins. The Chinese are coloured (to suit their climate), but I would never hesitate to give one of them a banana! I have for a very long time felt that the best way to erase racial discrimination from the minds of the public is to refer to each national by the name of the country from which they come.

Basically we are all the same, and in God's sight we are all precious. He does not, and never will, discriminate between colours or nations from which His children come.

I am always amazed at the courage, devotion and dedication to their faith of African Christians. They will walk many miles to a service, and sit for hours listening to the Word of God, and worshipping and singing. Then they have all those miles to walk home again afterwards. If only we were as devoted as they are. When a service is prolonged more than an hour we say it is too long, and we only have short distances to go to our churches. I have a very great esteem for these Africans. Let us try to understand them more.
May I thank Joyce Rigden Green on her reflections on the prevailing attitude of people today, and I pray that her thoughts will help many who do not understand that although there are cultural differences, we are also very much alike in our tastes.
I once took a party of Africans and West Indians, by coach, to a special service in a church in Birmingham, and on arrival I was invited into the service. I received a warm and hearty welcome, and I was the only 'white' person present. The fervour with which these people worshipped their Lord had to be witnessed to be believed. There must have been quite three hundred souls gathered there. There was singing, clapping, hallelujahs, and musical instruments. The Word of God was spoken with a depth of feeling so

Postman Pat's view of Brazil

From Rev Andrew Mawson

ON SATURDAY evening, 22 October, I attended the BMS meeting at the Northern Baptist College, Manchester, to see the film, *'The Spreading Flame'*, depicting the work of the BMS in Brazil and outlining the work of a number of BMS missionaries, who the film kept reminding us were 'spreading the flame of Christ'.

The film reminded me of my Monday lunch time viewing, with my three-and-a-half year old son, of the series of 'Postman Pat', in which we are given romantic accounts of Postman Pat's journeying in Greendale, his encounters with the Post Mistress, Mrs Coggins, Peter Fogg, the farmer, and Bill Thompson, the school boy. At each of his encounters a little story is told which eventually is drawn to a happy conclusion at the end, and all live happily until the next series, and my son and I are left feeling that once again Postman Pat has lived up to its reputation as a thoroughly good children's programme.

The BMS film, which was badly produced, gave us a Postman Pat view of the Brazilian reality and the work of the BMS there, which I'm sure does an injustice to the actual work of many of the missionaries, one of whom I know personally. No mention was made in the film of Brazil's economic crisis, nor of the politics of wealth that keep many Brazilians in poverty. One would have been led to assume, from the film, that Brazil is a pagan country with the BMS alone 'spreading the flame' of the Christian Gospel. When, in fact, the Roman Catholic Church was active here long before the BMS ever arrived. We were presented with sentimental stories of Brazilians being converted, not to say the concern some expressed after the meeting about the Christian farmer who was pulling down trees in order to farm, with no mention of the ecological damage that has been done in Brazil by the destruction of forests.

To convert people to Christ and His Kingdom, is not, as was assumed here, to emasculate their political and social consciousness, as Liberation Theologians have told us, and indeed our dissenting forefathers demonstrated. It is rather to discern the Gospel's demands for justice and mercy in countries such as this, in the third world.

That must, if it is Christian, lead converts to political and social concern. Conversion to Christ can never simply lead to a privatized spirituality. Indeed, to encourage privatized spirituality, as the film encouraged us to believe missionaries were doing, is itself a political act, which has nothing to do with an incarnational theology which believes that God is present and working in the midst of the socio-political world of His people. Surely the Old Testament prophets make it abundantly clear that this is where the Lord of history is to be found.

If the BMS does not present itself as relating to these realities, as I believe many of its missionaries do in practice, many of us will dismiss its activities as dated and out of touch with reality. The more conservative Baptist's will hence move towards supporting third world agencies such as 'Tear Fund' and those of us of a more radical mind will continue to Support Christian Aid. The BMS will find itself, as the generation which gives its support becomes depleted, caught in a vacuum.

I do hope that the new officers of the BMS will take a serious look at the work of the Society, and ask radical and not cosmetic questions about its future. Questions that openly take on board these realities, so that they might further the vision, in our own day, of the founders of the BMS rather than giving the Society the 'last rites', by their unwillingness to grasp the nettle.

REV ANDREW MAWSON
John Bunyan Baptist Church
Kingston-upon-Thames

We shall be replying to this letter in due course. In the meantime, what do you think? We would like to hear from you.

sadly lacking today in many of our churches. The noise was terrific, but the joy on their faces was radiant. One could feel the Holy Spirit was amongst them.

Never shall I forget that experience, and often thank God I was invited into their midst. Let us get to know them better and become infused with their joy and sincerity in worshipping God – the Father of each one of us.

VICTOR E CHAPMAN
Eynsham Baptist Church
Eynsham
Oxford

Members of Cloughfold Baptist Church, Lancashire, trying out a BMS drama discussion starter at their Missionary Conference

'Our African brothers are genuinely amused at the amount of "clobber" Westerners require to make them tick,' reports Owen Clark.

Shoes for all seasons

A MISSIONARY is sometimes embarrassed to be reminded that he is one of the haves in a world of have-nots. After an evening meeting held in our Kinshasa apartment, as people were chatting and beginning to leave, I noticed two of our pastors standing near the door and chuckling like a pair of schoolboys. They were looking at our shoe-rack.

Let me explain. I have one pair of light brown shoes for everyday wear and a slightly better pair for Sundays and special occasions. Also I have a pair of black, waterproof shoes and a pair of old trainers which are used for gardening and playing football with my son. To complete my requirements a pair of white gym shoes are reserved for playing volleyball or tennis from time to time.

Flip-flops

Most of the time my wife wears rubber flip-flops, but she does have a couple of pairs of light shoes to wear as occasion demands. She also has a pair of all-purpose sports shoes.

Our two children each possess a pair of shoes for school-wear and a pair reserved for Sundays and special occasions, plus trainers for their sports activities and rubber flip-flops for general out-of-school wear. In our shoe-rack at any given moment there may also be one or two pairs of worn-out shoes that we have not yet turned out or given away.

As I walked over to the two pastors I had to smile.

'What's got into you two?' I asked.

'Oh, nothing,' replied Pastor Nkwansambu, turning to look at me with a solemn, but innocent expression.

Cobbler's Shop

'Pastor Mondengo here just asked me whether you have a cobbler in your house,' whereupon they both broke into fresh guffaws of laughter.

It must have seemed incredible to them that one small family could possibly require such a quantity and variety of footwear. It looked more like a cobbler's shop.

It was not the first time that I had met African brothers genuinely amused by the amount of 'clobber' that we westerners require to make us tick.

THANK YOU

Many thanks for advertising our need of the Revised Baptist Hymn Book with tunes. I have to date received 13 copies in conditions ranging from fair to excellent. Will you be so kind as to convey my profound thanks to all who have sent me books. Very few have sent a note with their names and addresses, so I cannot send acknowledgement individually.

The churches are very happy to receive them, and if there are any more available, both churches and individual choristers out here would be happy to get them.

Thank you very much.

REGINALD JOHNSON

Mt Nebo Baptist Church,
PO Box 23,
Guys Hill P.O.,
St Mary,
Jamaica, WI.

NOTES FOR YOUR PRAYER GUIDE

Adrian and Sylvia Hopkins (7 December) are on furlough.

MISSIONARY MOVEMENTS

Departures

Miss V Hamilton on 29 September to Dinajpur, Bangladesh
Miss C Preston on 29 September to Dhaka, Bangladesh
Mr and Mrs D Wheeler on 6 October to Chittagong, Bangladesh

Arrivals

Mrs M McVicar on 24 September from Dhaka, Bangladesh
Rev N B McVicar on 5 October from Dhaka, Bangladesh
Mr and Mrs D Drysdale on 11 October from Kinshasa, Zaire

Deaths

On 23 September, **Mrs M C Newbery** (Zaire 1928-51), aged 85.
On 3 October, **Mrs F Ellis** (India 1947-66), aged 72.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (23 September-19 October 1983)

Legacies

	£ p
Mr R W Alexander	1,000.00
Mrs E Bishop	100.00
Miss C I A Budd	250.00
Mrs E H Delamare	100.00
Mrs N Evans	10,304.18
Miss I M Good	11,380.10
Mrs M E Green	750.00
Mrs H C M Hamlin	4,270.54
Dorothy Annie Hooper	500.00
Mr W James	100.00
Mrs A G Knowles	200.00
Mrs O M Lampitt	1,534.62
Mr B Lord	1,837.64
Miss G J Path	139.52
Mrs E Robinson	1,750.00
Mrs K Roper	824.70
Miss A M Servant	335.40

General Work

Anon: £100.00; Anon: £5.00; Anon (Scottish Friend): £20.00; Anon: £5.00; Anon: £4.00; Anon: £20.00; Anon: £9.00; Anon (Winton): £5.00; Anon (FAE — Aberdeen): £10.00; Anon (Cymro): £55.00.

Agricultural Work

Anon: (MM & WGS): £300.00.

Gift and Self Denial

Anon: £10.00.

Women's Project

Anon: £50.00; Anon: £2.00.

BAPTIST HOLIDAY FELLOWSHIP 1984

Enjoy your holiday in Christian Fellowship, with experienced Leaders and Hosts.

26 May-2 June	Falmouth	Rev Douglas Monkley
16-23 June	Llandudno	Rev Ralph Maycock
15-25 August	Oxford	Rev Edward Smalley
1-8 September	Lake District	Pastor Philip Boreham
14 March-11 April	Spain	LONG STAY HOLIDAY
		Rev G McKelvie
15-25 March	Holy Land	Rev John Evans
25 May-8 June	Majorca	Rev Frank Wiltshire
11-22 June	Brittany	BY COACH
12-21 June	Oberammergau/Austria	Rev Michael Banfield
16-27 July	Norway	Rev Dan Weller
30 July-5 August	EBF Congress — Hamburg	
30 July-11 August	EBF Congress — N Germany	Rev R Rivers
30 July-11 August	EBF Congress — Copenhagen	
14-23 August	Oberammergau/Austria	Mr John Neal
16-26 August	Oberammergau/Italy	Rev Neil Hall
1-15 September	Romania	Rev Philip Campion
4-13 September	Oberammergau/Austria	Rev Ernest Forward

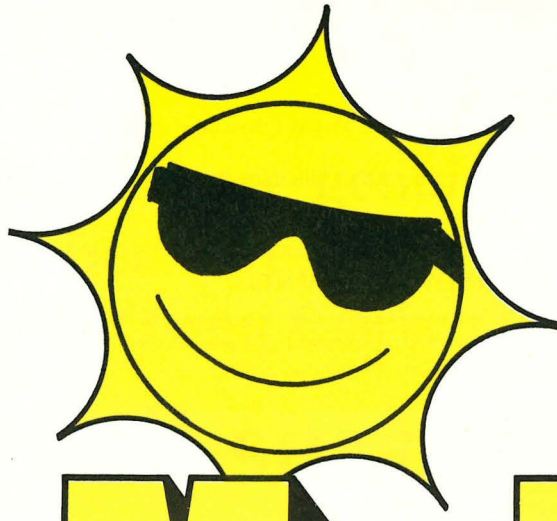
THROUGHOUT SEASON — WESTHOLME, MINEHEAD

Our own seafront hotel, comfortably furnished, high standard of catering, guests' laundry room, games room, own car park.
NO INCREASE ON 1983 CHARGES. Our rates for young families are second to none. All Accredited Ministers receive 20% reduction. Special Senior Citizens' fortnight 1-15 September.
Special BMS Week 15-22 September. (An opportunity to learn more of the Society's work.)

HOLIDAY FLATS, MINEHEAD

By the sea, near the shops, sleeping 2-9 persons. Spacious, well-equipped, with colour TV.
Available 19 April-November. 10% reduction for Accredited Ministers.

Please write for Brochure to:
Baptist Holiday Fellowship (MH), 1 The Esplanade, Minehead, Somerset



SUMMER '84

PENZANCE
21 July – 4 August and
4 – 18 August

EASTBOURNE
28 July – 11 August
11 – 25 August

PITLOCHRY
11 – 18 August

GERMANY
29 July – 5 August

SOUTH AMERICA
1 – 27 July

FOR A YOUNG PEOPLE'S HOLIDAY TO REMEMBER– BOOK NOW!!

Fuller details can be obtained from:

The Young People's Secretary,
Baptist Missionary Society,
93 Gloucester Place, London W1H 4AA.

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